Shepherds

FEBRUARY, 1955

"... As for me and my house, we will serve the Lord."

TO METHODIST PASTORS!

We appreciate the gracious way in which you received the announcement we regretted to have to make that *Shepherds* will no longer come free to the chairmen of the Local Church Commissions on Membership and Evangelism.

The majority of inquiries that were made ran somewhat like this:

"Just a few months ago my church sent in 10 (or more) subscriptions at $1.00 each. Since the Commission chairman was receiving *Shepherds* free, his name was not included. Now that twelve subscriptions may be sent in for $10.00—the pastor, chairman, and 10 others—are not we entitled to have our chairman included free now?"

This is a legitimate inquiry and the answer is "Yes." If you will send us the facts in the case, together with the name of the chairman and his address, he will be entered as a paid subscriber with the same date of expiration as the others from his church, and you as pastor likewise.

It is our intention to continue to send *Shepherds* free to Methodist pastors, but we hope that churches will take advantage of the new club subscription plan which allows us to include the pastor as a paid subscriber. The pastor's name is included in the present plan without extra charge over previous subscription rates, and it will help entitle *Shepherds* to cheaper postage rates.

Previously the subscription rates for *Shepherds* were $1.50 per subscription; 10 or more, $1.00 each.

Consider the new $5.00 club rate for three Commission members, plus the chairman and the pastor. The former price for the three Commission members alone would have been $4.50. Thus, the actual price now for the chairman is only 50¢ additional, and the pastor's subscription is thrown in free, even as it was.

Consider the new $10.00 club rate. Formerly, the $10.00 covered only 10 persons. Now it includes the same 10 persons and the Commission chairman and pastor absolutely free.

For very small churches, or even for larger ones for that matter, the chairman alone may subscribe for only $1.50. Thus, a church can get a year's help for its Commission chairman for the equivalent of a postage stamp a week.

SHEPHERDS

1908 Grand Avenue
Nashville 5, Tennessee

SHEPHERDS

For Commission on Membership and Evangelism in the Local Church

February, 1955

Vol. 9—No. 5

Geo. H. Jones, *Editor*
Gordon Pratt Baker, *Editorial Associate*
Edward Ferguson, Jr., *Editorial Assistant*

John Lewis Sandlin, *Editorial Associate*
John G. Walton, *Director of Promotion*
D. E. Jackson, *Business Manager*

TIDINGS, 1908 Grand Avenue
Nashville 5, Tennessee

Methodist Pastors and District Superintendents receive SHEPHERDS—all 10 issues each year—free of charge.

Since SHEPHERDS is beamed to the work of evangelism in the local church and contains many practical plans and programs for the Commission on Membership and Evangelism, it is hoped that churches will subscribe for it, as follows:

$10.00, for chairman and 10 other members of Commission on Membership and Evangelism
$ 5.00, for the chairman and 3 other members of Commission, and also the pastor
$ 1.50, for the chairman alone—or any other person alone

When sending in subscriptions, please list names and mailing addresses of all persons, as well as name of church, charge, District, and Conference.

Total circulation this issue, 50,000

Cover Photo: H. Armstrong Roberts

GOOD NEWS FLASHES ...FROM THE FIELD

THE PRAYER MOVEMENT

Believing that 1955 will prove a year of destiny, the General Board of Evangelism is promoting a prayer movement. Part of this is a continuous vigil of prayer every hour of the year.

This Chain of Prayer began at 6 p.m., December 31, 1954. Six churches began a vigil of prayer that continued until 6 p.m. on January 1, 1955, when it was taken up by another group of churches.

Local Churches maintain the vigil in their own manner . . . many enlist the shut-ins to accept a period in the vigil in the privacy of their own rooms . . . some churches have a series of prayer services at the church . . . others have a procession of members taking turns kneeling and praying at the altar . . . others are assigning periods to individuals to use as and where they desire.

In the Prayer Chain are many of the leading churches of Methodism and every state in the Union is represented. Texas leads with 227 churches taking a 24 hour vigil.

Local Churches may still be assigned a one day "spot" if they write to Prayer Life Movement, 1908 Grand Avenue, Nashville 5, Tennessee.

A highly successful Prayer Mission held at Brownsville, Tennessee, November 11 . . . 500 in attendance . . . speakers included Dr. Edward L. R. Elson, President Eisenhower's pastor, Bishop Roy H. Short, Dr. Kermit Long of Chicago, and one 70-E and several business and professional men . . . the latter giving testimonies to value of prayer cells.

SPIRITUAL LIFE MISSIONS

The first phase of the "Mission to Members" in the Minnesota Area . . . October 14-21, . . . Minneapolis, Central, Duluth, and Fergus Falls Districts participating . . . "Forward Step" cards reported . . . 4,298 . . . Regular Church Attendance . . . now doing so . . . 2,700 . . . will do so . . . 985. To Tithe . . . now doing so . . . . . . 583 . . . will do so . . . 290. To give proportionately . . . now doing so . . . 1,446 . . . will do so . . . 1,186. Number attending during week . . . 28,305.

The Indiana Area Spiritual Life Mission . . . Phase I, October 16-24, 1954 . . . Phase II, November 8-14, 1954 . . . Total Attendance 355,223 . . . Covenants to: Attend Church Regularly, 52,919 . . . Read the Bible Daily, 42,561 . . . Pray Every Day, 51,293 . . . Tithe, 25,060 . . . Christian Witness, 433,240. Commitments: Profession of Faith, 1,440 . . . Letter of Transfer, 1,001.

Detroit Area Spiritual Life Mission . . . Phase I, October 9-17, 1954 . . . Phase II, October 30-November 7, 1954 . . . Attend Church Regularly, 41,277 . . . Read the Bible Daily, 33,547 . . . Pray Every Day, 41,010. Tithe, 21,607. Christian Witness, 33,518. Commitments: Profession of Faith, 2,354 . . . Transfers, 785.

YOUTH CHRISTIAN WITNESS MISSIONS

A Youth Christian Witness Mission was held in the Baltimore and Washington Annual Conferences . . . Baltimore Phase, October 8-15, 1954 . . . Washington Phase, November 5-12, 1954. Churches Reporting, 227. Youth Visiting for Christ, 1,798. Commitments: Profession of Faith, 540; Transfer, 87. Enrolled in Training Class, 467. Enrolled in M.F.Y., 2,185. Attendance at Preaching Services, 15,400. At Public Services, Commitments: Profession of Faith, 334; Rededication, 104. Decision for Full Time Christian Service, 430.

Memphis Conference held a Christian Witness Mission in each church, December 3-4-5, 1954. Other Youth Christian Witness Missions held or projected . . . Philadelphia Conference . . . November 12-14, 1954. Peninsula Conference . . . October 29-November 5, 1954. New England Conference . . . November 19-20, 1954, and January 28-30, 1955. Alabama Conference . . . October 29-31, 1954, and November 5-7, 1954. Holston Conference . . . November 14-21, 1954. North Alabama Conference . . . February 25-27, 1955, and April 22-24, 1955. North Georgia Conference . . . December 3-5, 1954. North Mississippi Conference . . . Lent, 1955. South Georgia Conference . . . October-November, 1954. Illinois Conference . . . October 23-24, 1954, and March 3-6 and 10-13, 1955. Indiana Area . . . September 17-19, 1954, and October 3-9, 1955. Michigan Conference . . . November 19-21, 1955. Minnesota Conference . . . February, 1955. Ohio Conference . . . February 24-28, 1955, and October and November, 1955. South Dakota . . . Lent, 1955. Los Angeles District . . . February 11-13, 1955. Montana Conference . . . September 9-12, 1954.

EVANGELISTIC CRUSADE FOR CUBA

The Annual International Evangelistic Crusade, to be held February 8-17, 1955, under the direction of Bishop John Branscomb and Dr. Harry Denman most enthusiastically received this year. . . . By December 1, 1954, over 125 ministers had accepted invitation to go at own expense. The quota is filled.

SAINT LOUIS CONFERENCE PROGRAM

Saint Louis Conference promoting a program which includes . . . Church Attendance Crusade . . . New Year to Easter . . . Four Nights for God Program . . . first week in Lent . . . "No Silent Pulpits," "Christmas for Christ," and "Sunday Night Belongs to the Church."

NEW CHURCHES STARTED

A new church was started in West Covina, California, last fall with over 100 charter members. Ground to be broken this spring for new church building.

A pioneering pastor, Rev. Lester Hooks, started the Hope Methodist Church in Tucson, Arizona, in November, 1953, by building furniture of apple boxes and orange crates assembled by his new members. Year later, a fully organized church with a Methodist Men's Club of 18 members, a junior choir, a "mile of dollars" amounting to $5,000 for a new church, and a membership of 100 persons realized.

CORRECTION . . . 1955 Conference on Evangelism for Southeastern Jurisdiction at Lake Junaluska dated wrong in December Shepherds. Correct dates are August 14-21, 1955.

TIDINGS

1908 Grand Ave., Nashville 5, Tenn.

HANDY ORDER BLANK

Materials for Your Church Attendance Crusade

Church Attendance Packet

CHECK PACKET DESIRED

(Nearest Your Church Membership)

	Church Membership	*Price*
____ No. 1	100	$ 3.00
____ No. 1½	150	4.50
____ No. 2	200	6.00
____ No. 2½	250	7.50
____ No. 3	300	9.00
____ No. 3½	350	10.50
____ No. 4	400	12.00
____ No. 4½	450	13.50
____ No. 5	500	15.00
____ No. 5½	550	16.50
____ No. 6	600	18.00
____ No. 6½	650	19.50
____ No. 7	700	21.00
____ No. 7½	750	22.50
____ No. 8	800	24.00
____ No. 8½	850	25.50
____ No. 9	900	27.00
____ No. 9½	950	28.50
____ No. 10	1,000	30.00

Mark Price of Your Packet Here $____

These are not in packet but very important.

Number *Amount*

____ **Attendance Registration Cards** ____
50¢ per 100; $2.25 for 500; $4.00 per 1,000
For best results you will need to register the attendance, on several Sundays, of each person present.

____ **"Foundation for National Greatness"** ____
A stimulating leaflet. $1.00 per 100

____ **Radio Spot Announcements** $4.00 each ____

____ **Television Spot Announcements** $4.00 each ____
(Complete with record and slides)

____ **Television Film** $10.00 each ____

____ **Movie Trailer "Give God A Chance"** $5.00 each ____

____ **Movie Trailer "See You In Church"** $7.50 each ____

Helpful Leaflets

____ **Sunday and Spiritual Starvation,** James R. Webb, Jr. $2.00 per 100 ____

____ **The Lost Day,** Elmer E. Helms $2.00 per 100 ____

____ **I Believe in the Church,** Gordon Pratt Baker $2.00 per 100 ____

Promotional Materials

Number *Amount*

____ **Billboard Posters** $10.00 each ____
Large 24-sheet roadside billboard posters (19 ft. 4 in. by 8 ft. 6 in.) containing four-color emblem, "God Is Our Strength." Community organizations may order 10 or more at $8.00 each, if cash accompanies order.

____ **Lawn Signs** (canvas—5x3 feet) $5.00 each ____
Community organizations may order 10 or more at $4.00 each, if cash accompanies order.

____ **Church Bulletins** $1.00 per 100 ____

____ **Hymnal Bands** $1.00 per 100 ____

____ **Letterheads,** 8½x11 inches, mimeograph paper 75¢ per 100 ____

____ **Printed Letters,** 8½x11 inches $1.00 per 100 ____

____ **Celluloid Buttons** $3.00 per 100 ____

____ **Certificate of Loyalty** $1.00 per 100 ____

____ **Stickers** 50¢ per 100 ____

____ **Auto Bumper Strips** 50 for $6.00 ____

____ **Sets of Table Grace Cards** 10¢ per set ____

____ **Stuffer Leaflets** $1.00 per 100 ____

____ **Newspaper Mat Series** $3.50 per series ____

____ **Personal Invitation Cards** $1.00 per 100 ____

____ **Posters,** 17x22 inches 10¢ each; 6 for 50¢ ____

Basic Booklets (In the Packet)

____ **The Community Church Attendance Crusade** ____
10¢ each; 6 for 50¢; 10 or more, 8¢ each

____ **How to Plan and Promote the 1955 Church Attendance Crusade in Your Church** ____
10¢ each; 6 for 50¢; 10 or more, 8¢ each

____ **Church Loyalty Covenant Card** 50¢ per 100 ____

New Turn Over Chart

____ **Turn Over Chart, "Spiritual Life for Methodist Christians"** $12.00 each ____

Religious Census

____ **The Religious Census,** by Eugene E. Golay (Revised). 10¢ each; 6 for 50¢ ____

Materials for Your Prayer Life Emphasis

Number *Amount*

_____ **Prayer Cell Covenant Card** $2.00 per 100 _____
Basic to your Prayer Life Mission

_____ **Some Secrets of Prayer, Ray W. Ragsdale**
A favorite leaflet. Illustrated. $2.00 per 100 _____

_____ **Prayer Circles Card** $2.00 per 100 _____
Contains prayer covenant, prayer list, and prayer suggestions. For individuals and groups.

_____ **Prayer Helps** $2.00 per 100 _____
Every church should have this leaflet available in sanctuary and prayer room.

Number *Amount*

_____ **A Primer of Prayer,** by Charles M. Laymon.
50¢ each; 12 or more, 35¢ each _____
Helpful suggestions to deepen the prayer life of your people.

_____ **Learning to Pray,** Howard L. Stimmel.
Another favorite. $2.00 per 100 _____

_____ **Day By Day With God** $1.00 per 100 _____
Suggesting that every person "Begin the day with God, continue it with Him, and close it with Him."

"How" Booklets for Effective Evangelism

_____ **Four Nights for God** 10¢ each; 6 for 50¢ _____
(A basic booklet.)

_____ **The Spiritual Life Fellowship Plan,** by G. Ernest Thomas. 10¢ each; 6 for 50¢ _____

_____ **Assimilating New Members,** by G. Ernest Thomas. 10¢ each; 6 for 50¢ _____

_____ **How to Conduct a Spiritual Life Mission,** by G. Ernest Thomas. 10¢ each; 6 for 50¢ _____

_____ **How to Have a Successful Week of Visitation Evangelism,** by Dawson C. Bryan. 10¢ each; 6 for 50¢ _____

_____ **How to Have a Preaching and Reaching Revival in Your Church.** 10¢ each; 6 for 50¢ _____

_____ **The Fishermen's Club,** by Dawson C. Bryan. 10¢ each; 6 for 50¢

Turn Over Charts for Effective Evangelism

_____ **"They Went Forth—Two by Two"** (For the Visitation Evangelism training periods). $12.00 _____

_____ **"Strengthen Thy Brethren"** (For the Spiritual Life Evangelism training periods) $6.00 _____

_____ **"Spiritual Life for Methodist Christians."** Helps all church members become more active. Sections on Methodist faith, heritage, duties, and the Church at work. $12.00 _____

Recent Tidings Books

_____ **Militant and Triumphant, by Gowland**
50¢ each; 12 or more, 35¢ each _____

_____ **How to Find the Will of God,** by Kirby Page
50¢ each; 12 or more, 35¢ each _____

_____ **God Is Our Strength,** by Bishop Gerald Kennedy
50¢ each; 12 or more, 35¢ each _____

_____ **Sin and Salvation,** by W. F. Hovis.
50¢ each; 12 or more, 35¢ each _____

The Tract of the Month

_____ **Pyramids of Prayer, by Mildred Thomas.** An inspiring leaflet. $2.00 per 100 _____

TIDINGS, Headquarters for Evangelistic Materials, 1908 Grand Avenue, Nashville 5, Tennessee

PLEASE FILL MY ORDER AS CHECKED. **Total Amount of Order** _____

( ) Payment enclosed **( ) Charge to treasurer** **( ) Charge to my account**

_____
Rev., Mr., Mrs., Miss

_____
NAME

_____
ADDRESS

_____
Church Treasurer

_____
Address

Date _____ **Order placed by** _____

Please sign, do not type, your name in the space provided above.

Nation-Wide Crusade Promotes Church Attendance

Thousands of Churches Stress Regular Observance of Worship

THE final objective of a Church Attendance Crusade is to make America—the world—more Christian by reaching more individuals for Christ.

An attractive and challenging theme is a *must* for an effective Church Attendance Crusade. It offers a focal point for publicity. It gets attention. It carries a message. It calls for action. Slogan for the 1955 Crusade is "God Is Our Strength."

Almost without exception, the leaders of our states and our nation have eagerly responded to our invitation to cooperate in the 1955 Church Attendance Crusade. Among those endorsing the Crusade is Gov. Theodore R. McKeldin of Maryland. Mr. McKeldin says:

"The churches and synagogues of all religions in the United States provide our greatest source of strength against the false doctrines of totalitarian tyranny. The continuing growth of our congregations and our places of worship is the hope of those people who are deprived by their rulers of the right to worship freely. That same growth is the despair of the cruel masters of all powerful States—the would-be conquerors of all the world.

"The National Church Attendance Crusade, in which the sponsoring agency—The Methodist Church's General Board of Evangelism—asks all denominations to join, merits the full support of all churches and all people who believe we are created with unalienable rights which cannot be rescinded by temporal rulers.

"I heartily endorse this Crusade scheduled for the period from January through Easter, 1955, and I pray that it will give added vitality to the great religious force of America in all religions and that its momentum will carry it far beyond the period prescribed."

There are many values in a Church Attendance Crusade. in addition to increased church loyalty and attendance.

1. Church school attendance increased.
2. Offerings enlarged for local church expenses and missions.
3. New prospects for church and church school membership discovered.
4. Inactive and indifferent members reclaimed.
5. The church and its program kept before the people for a protracted period.
6. New members brought into the church fellowship.
7. A new interest developed on the part of church members in those outside the church.
8. Much information provided for pastoral calls.
9. A spiritual revitalization of the church promoted.
10. The laymen given a sense of responsibility for the program of the church.

Helpful Features

Here are some features that attract attendance:

Provide a nursery for small children during the worship services.
Have a church school session for kindergarten age children during the morning worship service.
Have special music by children and youth choirs.
Plan an outstanding program of music every Sunday.
Observe special Sundays and seasons during the year.
Give recognition to various groups and organizations in the church and community. Issue special invitations.
Give informal recognition of visitors during the worship services.
Have continuous program of publicity and promotion.
Arrange transportation for persons who could not otherwise attend.
Use special series of sermons with topics that get attention.
Use Radio and TV facilities.
Cultivate an atmosphere of warmth and friendliness in the church.
Erect signs on highways and at strategic spots, inviting attendance.
Choose a motto for the church, and live up to it.
Invite guests who live in hotels and motels.
Use the "Fill the Pew" plan. Divide the sanctuary into sections. Assign the pews to active members. They are to be responsible for filling their pews each Sunday. This is specially effective for Sunday evening services, but many churches have used it for Sunday morning.

A Church Attendance Crusade in El Paso

by Walter R. Willis and William I. Latham
El Paso, Texas

THE first "Go to Church Crusade" in a number of years was held in El Paso from March 21 through May 20, 1954.

The idea for the Crusade originated in the El Paso Ministerial Association. Walter R. Willis, pastor, Trinity Methodist Church, was appointed crusade chairman.

The organizational setup called for a minister and a layman as chairman and co-chairman of each group. The enlistment and promotion committee was headed by D. W. McElroy, pastor, First Christian Church, as chairman, with O. L. Malone, a prominent Baptist attorney, as co-chairman.

George W. Burroughs, pastor, First Presbyterian Church, was placed in charge of finances, and Bill Latham, a newspaper editor and active Baptist, was named publicity chairman. In accordance with the usual setup for such crusades, all other groups followed the minister-layman pattern.

Community-Wide

It was decided to make the Crusade community-wide in scope. Floyd S. Fierman, rabbi of one of El Paso's two Jewish synagogues, and Henry D. Buchanan, monsignor and pastor of St. Joseph's Roman Catholic Church, agreed to help insofar as possible.

A unique approach was selected to open the Crusade. Presidents of all El Paso clubs—service, civic, fraternal, and women's—were invited to a "President's Breakfast" in one of the downtown hotels the Tuesday morning before the Crusade opened on Sunday. Speakers were Chief of Police John C. Risinger, a Protestant; Alfred Blumenthal, a Jew; and District Court Judge David E. Mulcahy, a Roman Catholic. Each discussed what his religion meant to him.

Nearly 200 persons attended the breakfast. Many El Paso churches were represented, as well as a large number of school officials. Each one paid for a buffet breakfast, and the meeting was limited to an hour's duration. Although the idea of such a breakfast had been proposed with some doubt, its execution was a success in every sense of the word.

Objectives of the Crusade, outlined in brochure form, were as follows:

1. Increase regular church attendance
2. Reactivate indifferent church members
3. Exalt the place of corporate worship in Christian experience
4. Lift up the importance of preaching the gospel
5. Visit and invite non-church families to share in the services of the church and to become members of the church school and church organizations
6. Recapture the power of Christian fellowship
7. Build stronger church life in El Paso

A woman's committee, under Mrs. Paul Womack, president of the Women's Council of Churches, took over the telephoning of as many persons as possible in the week preceding the opening of the drive. Approximately 200 women were busy for three days making the calls.

Publicity

Publicity was pressed on many fronts. Ewart G. Watts, pastor, Asbury Methodist Church, was in charge of television programs and presented several weekly. On the first program, a number of officials spoke concerning the purpose of the Crusade.

Under the direction of Virgil Hicks, a college professor, radio programs were sponsored. Movie shorts on "Why I Go to Church" were run in all local motion picture theaters and drive-ins. Placards were donated by the El Paso Lions Club, and stickers were used on car bumpers and bread wrappers. The Mt. Franklin Kiwanis Club, through F. B. (Henry) Ford, a Methodist layman, secured billboard space and donated several billboard ads. El Paso City Lines had their special white bus painted by Jose Cisneros with a general message to appeal to all faiths. Similarly, the placards and stickers read "Give God a Chance Now! Attend the Church of Your Choice Every Week."

Two full-page "ads" were run each week in the El Paso *Times* and El Paso *Herald-Post*. Ministers of cooperating churches provided names of potential "ad" purchasers and, in time, the "ads" were oversold. Ministers also sent out letters to possible signature buyers, ex-

One of the full-page advertisements run each week in local papers.

El Paso City Lines painted special bus with general message to all faiths.

plaining the purpose of the drive and indicating that it was being sponsored by the ministerial association.

In addition, ministers called attention to the Crusade in sermons and church publications. Both newspapers had page-one stories each Saturday. The entire community was made aware of the drive, both before and during the 10 weeks it ran. Moreover, each church was urged to report weekly attendance figures for Monday and Tuesday follow-up stories.

The campaign continued until Memorial Day, May 30. Attendance figures increased through Easter Sunday. The drive ended with every one pleased with results. The newspapers, which had oversold the full-page "ads," contributed space for a full-page "thank-you" message.

Great Success

The El Paso Ministerial Association labeled the Crusade a great success and is planning another such campaign in 1955. Officers of the association, under whom the 1954 Crusade was conducted, were: John H. Justus, President; H. L. McAlester, Vice President; Raymond Woodruff, Secretary-Treasurer; Walter R. Willis, Crusade Chairman.

"Bugs" discovered in the 1954 test-run Crusade were:

1. Lack of information in the hands of ministers before the drive started. Each minister should be fully informed on the campaign in order to spread the information. Failure to attend the monthly association meetings was largely responsible for this lack.
2. Failure of ministers to report their attendance figures. The smaller churches seemed hesitant to report their totals, presumably for fear they would suffer by comparison. Even many of the larger churches failed to report figures, merely stating that attendance was increasing. The newspapers wanted figures, not percentages.
3. The end of the drive was badly timed; it should have ended on Easter. There is always a slump in church attendance after this date, and it would be far better to end the campaign on a high note.
4. Paid workers appear necessary, at least to tabulate statistics.

Praise is due those who sponsored and headed the Crusade, for theirs was the responsibility to "make" extra hours in crowded schedules for the tremendous amount of work involved. Theirs also was the spiritual enrichment from an important job well done.

For Your

Nation-Wide Church Attendance Crusade

"How to Organize and Conduct the 1955 Church Attendance Crusade in Your Church"
10c each, 10 or more copies, 8c each

"The Community Church Attendance Crusade"
10c each, 10 or more copies, 8c each

Instructions for Visitors, leaflet for each visitor, **single copies, 5¢; 10 or more, 4¢ each**

Friendly Visitor's Agreement Cards, 50¢ per 100

Church Attendance Visitor's Assignment Cards, 50¢ per 100

Church Attendance Chart, 25¢ each

Church Loyalty Assignment Envelopes, 75¢ per 100

My Record of Attendance Cards. For a member to keep record of his own attendance, **50¢ per 100**

Window Cards, "God Is Our Strength," **5¢ each, 6 for 25¢**

The above materials in the Church Attendance Crusade Packet but available separately.

Auto Bumper Strips, (Two colors) **50 for $6.00**
Sold only in lots of 50.

"Table Grace" Cards (4 cards to set) **10¢ per set**
Put a card of "Table Graces" each month on every table in every restaurant, hotel, and public eating place in your community.

Newspaper Mat Series, Set of 15. **The Set, $3.50**
Fifteen large two-column mats, about 7 inches deep, each numbered and different, to run weekly in newspapers. Space at bottom for local sponsor or message. Sets not broken.

Order from TIDINGS

Headquarters for Evangelistic Literature

1908 Grand Avenue, Nashville 5, Tennessee

Religious Census

Above, cultivation of prospects

Below, local church prayer group

4 NIGHTS FOR GOD

FIND THEM! WIN THEM! DEVELOP THEM! These are the three great imperatives of Christian evangelism.

If we are to be true to our evangelistic task, we must find *every* person for whom the local church is responsible—those outside the fellowship. Included in this group should be not only those who have evidenced an interest in the church, but also the unconcerned and the indifferent as well as those of non-preference. We need to enlarge the scope of our outreach. *Find them!*

When we have discovered our evangelistic responsibility, our second imperative is to confront them with Christ in such a way that they will be led to commit their lives to Him as Savior and Lord and become participating members in the fellowship of His Church. We should use "all means to save some." But experience has demonstrated that two-by-two lay visitation evangelism is the most effective method in our day for reaching persons for Christ and His Church.

We must develop groups of disciplined, carefully-trained, and deeply-consecrated visitors for this Christ-commissioned task. These "ambassadors for Christ" should then go out to present the "good news" and the challenge to discipleship to every individual who has not made his commitment to Christ. *Win them!*

But the program of evangelism must not end with the commitment to Christ if these persons are to become mature Christians and active churchmen. They need to be trained in the meaning of Christian discipleship and prepared for intelligent church membership. *Develop them!*

The *Four Nights for God* plan is a *complete* program of evangelism. It answers the imperatives of Christian evangelism. It meets the needs of our modern day. It is geared to the program of the local church. Many Conferences and Districts are promoting it as a simultaneous program for the churches.

There are eight phases in the development of the total plan. It requires several weeks of careful preparation to secure the greatest results.

1) *Spiritual preparation* of the entire church
   - Develop a spiritual concern for people
   - Create a sense of responsibility for those outside the fellowship
   - Organize prayer groups and pray for specific persons
2) *Compilation* of a complete and inclusive list of prospective members
   - Conduct a Religious Census

A New and Complete Program of Evangelism Using Two-by-Two Visitation

by

Eugene E. Golay

Director

Department of Evangelistic Methods

- Seek out all persons for whom the local church is responsible
- Enlarge the scope of the prospect list

3) *Cultivation* of prospective members *prior* to the evangelistic visitation
   - Demonstrate Christian interest and concern by friendly visits and mailings
   - Alert all church organizations
   - Bring them into the worship services
4) *Four periods of preparation* for the lay visitors *before* the visitation
   - "What Methodists Believe"
   - "The Motives of Evangelism"
   - "Our Church and Its Program"
   - "Prayer and Evangelism"
5) *Four consecutive nights of two-by-two visitation evangelism*
   - Training suppers
   - Instructions in the techniques of visitation evangelism
   - Visits to assigned prospects
6) *Four periods of preparation* for those making commitments *before* they are received into church membership
   - "The Methodist Faith"
   - "The Methodist Heritage"
   - "The Methodist Church at Work"
   - "The Duties of a Methodist Church"

   (The new chart, "Spiritual Life for Methodist Christians," has been prepared for use in these sessions.)
7) *A planned program of assimilation* and spiritual growth for new members
   - Pastor's spiritual guidance visits
   - Preparation of the church for receiving new members
   - Fellowship Friends
   - Meaningful service of reception
   - Continued program of cultivation and spiritual development—"Spiritual Life Fellowship Plan"
8) *Continuous plan* of visitation throughout the year
   - Fisherman's Club
   - Fellowship of Evangelism

The detailed plan is completely outlined in the new TIDINGS booklet, *Four Nights for God in the Local Church,* by Eugene E. Golay, 10¢ per copy; 6 copies, 50¢. The Conference or District pattern of organization for a simultaneous program may be secured free by writing to Eugene E. Golay, 1908 Grand Avenue, Nashville 5, Tennessee.

Visitation Evangelism

Above, preparation for better membership

Below, reception of new members

Prayer Life Movement

1908 Grand Avenue
Nashville 5, Tennessee

Dear Pastor:

Christians everywhere will be glad to know that the Prayer Life Movement is spreading in The Methodist Church.

We feel that 1955 will be a year of crisis and a time of destiny in the history of our world. Therefore, the Prayer Life Movement is carefully forming a continual Prayer Chain for 1955. The Prayer Chain will be conducted through local churches across the nation. Each local church in the prayer chain is invited to have a 24-hour prayer vigil, beginning at 6 P.M. on one day and continuing for 24 hours until 6 P.M. the next day. If you will contact the Prayer Life Movement headquarters, we will write suggesting a specific day, so that every day in the year will be taken.

We would be honored to have you and your church join the more than 900 churches which have agreed to participate in this Prayer Chain for 1955. To insure coverage of every day of the year, we need enough participating churches to allow several to be praying each day.

Will you pray about this important matter and let us have your response at your earliest convenience? Please write PRAYER LIFE MOVEMENT, 1908 Grand Avenue, Nashville 5, Tennessee, for materials and outline of program for the Prayer Chain for 1955.

Prayerfully yours,

Thomas A. Carruth

Director, Prayer Life Movement

TAC:uw

P. S. Air mail your request for information and materials today.

QUESTIONS AND ANSWERS

About the Prayer Life Movement

by Thomas A. Carruth

1. *What is the Prayer Life Movement?*
   ANSWER: The Prayer Life Movement is the name of a prayer emphasis approved by the General Board of Evangelism and adopted as a program by the Department of Evangelistic Missions of the General Board of Evangelism.

2. *What does the Prayer Life Movement seek to do?*
   ANSWER: The Prayer Life Movement seeks to inspire pastors, laymen, and churches to experience the joy and power of sincere prayer through prayer units or prayer cells, prayer groups, and Prayer Life Missions.

3. *What is a prayer cell?*
   ANSWER: A prayer cell is a small unit of people—usually two to six—who pray for each other daily by name.

4. *Does a prayer cell have interests beyond those who belong to the prayer unit or cell?*
   ANSWER: Yes. Each member may bring the names and needs of others. A good prayer cell is never an end in itself. The concerns of one little prayer cell may be as large as the needs of the whole world.

5. *What is the difference between a prayer cell and a prayer group?*
   ANSWER: A prayer cell is usually smaller and more intimate. In a prayer cell persons are committed to each other in love, in mutual trust, in daily prayer. A prayer group is usually built around regular periods of meditation, sharing, study, and prayer. Sometimes a number of prayer cells may be found in a prayer group.

6. *Do prayer cells meet?*
   ANSWER: They do meet for sharing and prayer. These meetings may or may not be at regular periods. Some prayer cells are made up of persons who live in widely separated areas and thus may not be able to meet more than once or twice a year.

7. *Do prayer cells members pray for each other at the same time each day?*
   ANSWER: Some prayer cells do and some do not. It has been found helpful for new prayer cells to have a common time of prayer. Thus the sense of unity is made stronger.

8. *What about the study habits of members of prayer cells?*
   ANSWER: It is recommended that each person in the prayer cell study the Bible and good books on prayer. It is most important that each praying person grow in his understanding of the meaning and purpose of prayer.

9. *What is the evangelistic responsibility of the prayer cell?*
   ANSWER: Its responsibility is to be praying continually for the lost, the inactive, and the indifferent, as well as to witness personally to the unsaved. A living prayer cell may become a channel of the Holy Spirit. Through it many lost people may be won to Christ.

10. *What is the special function of the prayer group?*
    ANSWER: Each consecrated prayer group will be continually seeking the Will of God for the group and the individuals. Prayer groups are usually made up of persons in one community or one church. They are, therefore, able to meet for study, sharing, and prayer. Some prayer groups have been channels through which revivals have come to a church or a city. A good prayer group is never an end in itself, but an instrument of the Holy Spirit to bless others and help bring in the Kingdom of God.

11. *How are prayer cells started?*
    ANSWER: A good prayer cell is usually started by one person in prayer, who feels the necessity of

The Prayer Cell Covenant Card, shown here in miniature reproduction, is basic in promoting the Prayer Life Movement. Card is available from Tidings at $2.00 per 100.

"Lord, Teach Us to Pray"

PRAYER CELL COVENANT

Realizing the need for a spiritual awakening, and accepting God's promise that "where two or three are gathered together . . . ," we hereby covenant to pray for one another daily, and to meet occasionally for prayer, study, and sharing. We desire to pray in the spirit of Christ for ourselves and others as we face the need of our world.

For details of the Prayer Life Movement write "Prayer Life Movement," 1908 Grand Avenue, Nashville 5, Tennessee.

Issued by TIDINGS, 1908 Grand Avenue, Nashville, Tenn.

being part of an intimate prayer unit. This praying person then, through prayer, seeks others who wish to unite in this daily comradeship of spiritual communion. Then the prayer cell meets for a period of deep sharing, genuine love, and personal commitment to Christ and to each other. Without the up-to-date commitment to Christ and His purpose for our lives the prayer cell is doomed to failure. Remember, one person can break the prayer cell by lack of consecration!

12. *How do we start a prayer group?*

ANSWER: A prayer group usually starts with some leader on whom the Holy Spirit has laid the burden of prayer. This leader seeks others. It may be only one or two at first. Then, gradually, others may join in the regular meetings for prayer, meditation, and sharing.

13. *Is the Prayer Life Movement a movement within The Methodist Church?*

ANSWER: Yes. The present Prayer Life Movement came alive in Methodist churches and Methodist groups. However, many people who belong to other denominations have been inspired to start prayer cells and prayer groups.
Methodist prayer cells and prayer groups at their best are not selfish or clannish. They seek to join hands and hearts with all praying people, who trust Christ and who work and pray for the Kingdom of God to come.

14. *Is the Prayer Life Movement just another program that will interfere with existing programs now in progress in The Methodist Church?*

ANSWER: No. The right kind of prayer never interferes with the life work of a Christian. The Prayer Life Movement is carefully designed to lose itself in the total life of the local church. It proposes to be a real help to every worker in the church and to bring a great spiritual blessing in every meeting. No extra meetings are required except as the Spirit directs.

15. *Does a person become a member of a National Prayer Movement when he joins a prayer cell or prayer group?*

ANSWER: No. There are no memberships in the Prayer Life Movement. Each prayer cell or prayer group is a movement within itself and is bound only by ties of love and prayer to other praying people around the world.

16. *What is a "Prayer Life Mission?"*

ANSWER: A Prayer Life Mission is a prayer program designed for a local church or for others that may want to have the Prayer Life Mission. See the article on page 11 of this issue of SHEPHERDS.

17. *Are there Prayer Life Missions beyond the local church?*

ANSWER: Yes. Programs are now being planned for the Annual Conference Prayer Life Mission, the District Prayer Life Mission, and the County-Wide Prayer Life Mission. (Write to *Prayer Life Movement,* 1908 Grand Avenue, Nashville 5, Tennessee, if you desire further details on these Missions.)

January Selection

Tidings Evangelistic Book Club

MILITANT AND TRIUMPHANT

by William Gowland

(First American Edition)

The thrilling story of pioneer work for Christ in industry, on the pavements of dark places, in the open air, etc. "This is the story of a real fighting Methodist parson." (*Evening Chronicle.*) Explains "how the Church can infiltrate society." (*Leicester Evening Mail.*)

50c each; 12 or more, 35c each

TIDINGS

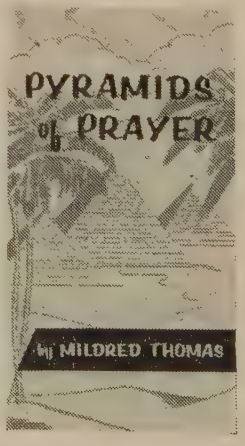
1908 Grand Ave. Nashville 5, Tenn.

The January Tract of the Month

PYRAMIDS OF PRAYER

by Mildred Thomas

An inspiring and helpful testimony of the experience and power of prayer.



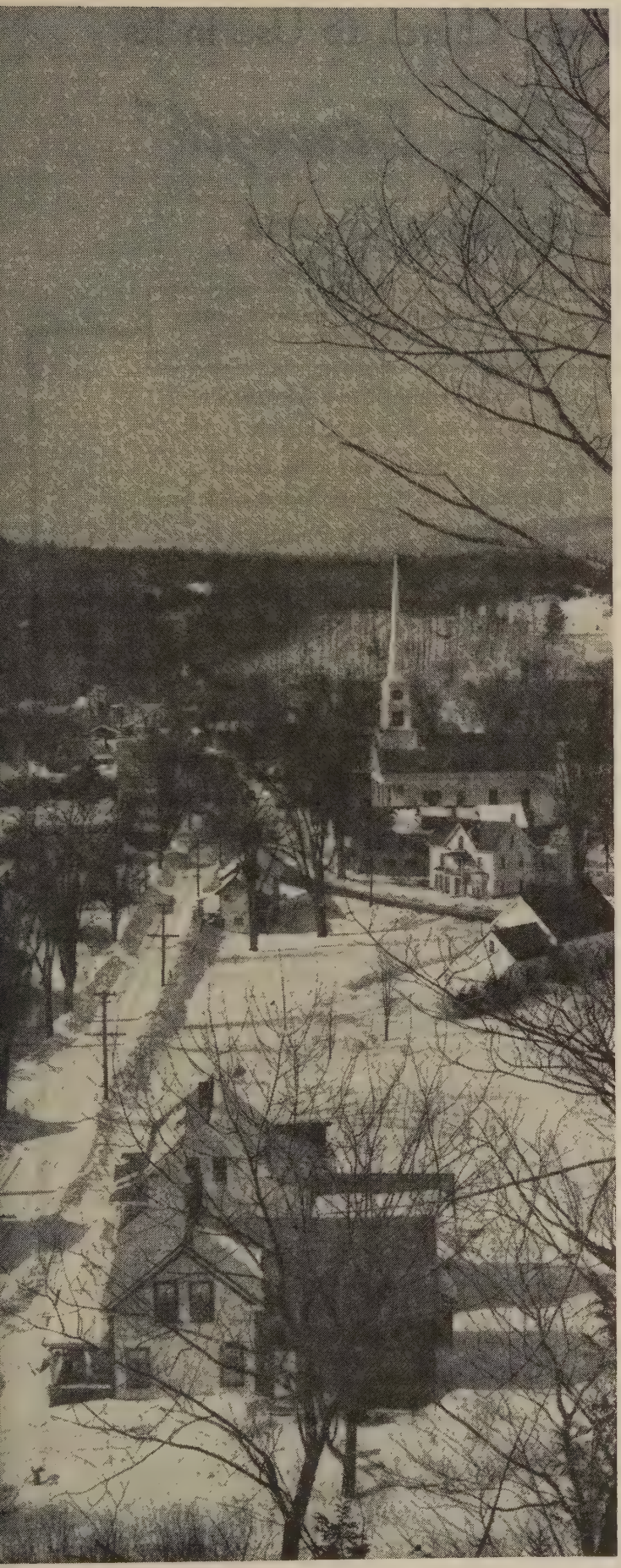
$2.00 per 100

TIDINGS

Headquarters for Evangelistic Materials

1908 Grand Avenue

Nashville 5, Tennessee



The District

Prayer Life Mission

THE District Prayer Life Mission is an invitational Prayer Mission held in a church that volunteers to be host to the District-wide meeting.

The Mission should combine four objectives:

- An impact on the community and the local church through prayer and visiting for prayer.
- Preaching services at the central host church.
- A definite local outreach, inspiring all the representatives of churches to go back to their local communities and have a Prayer Mission in their local church.
- A definite outreach marked by a vital concern for all relevant social needs and world problems. Thus, the District Prayer Life Mission is not an end in itself.

Time Schedule

1. At least six weeks to two months before the District Prayer Life Mission, the District Superintendent should meet with all pastors for prayer and sharing concerning the Mission. All patricipating churches should share the program on a volunteer basis.
2. The Development Committee, composed of the District Superintendent and the District Committee on Evangelism, should make specific contacts with all members of local church Commissions on Membership and Evangelism by letter. These should be urgently invited to attend the District Prayer Life Mission.
3. Samples of all materials related to the Prayer Life Movement should be on hand for the Prayer Life Mission. These may be purchased through Tidings, 1908 Grand Avenue, Nashville 5, Tennessee.

Program for the Day

Morning: prayer, fellowship, inspiration, and exposition.
Afternoon: meeting in prayer groups and prayer visitation throughout the community.
Evening: mass meeting for inspiration and consecration.
Through the night: all night prayer vigil—with praise and prayer service the next morning.

The Evaluation Committee should meet the next morning to make a careful study of the results of the program and to consider methods of projecting and developing the Prayer Life Movement.

NOTE: Specific details for the day of the Mission on the District level are almost the same as those for the Prayer Mission in the local church. (See article in this issue of SHEPHERDS.) In the District Mission other churches are invited to participate. Also, leadership and supervision are from the District.

Materials for Every Church to Use in Its

"God Is Our Strength"

Church Attendance Crusade

If your church has not yet started this Crusade, plan now to begin it in February or by the first of Lent.

Church Attendance Packet

Each packet contains sufficient materials for the thorough promotion of a Church Attendance Crusade for a church of specified size. Order packet according to the size of your membership.

	Church Membership	*Price*
No. 1	100	$ 3.00
No. 1½	150	4.50
No. 2	200	6.00
No. 2½	250	7.50
No. 3	300	9.00
No. 3½	350	10.50
No. 4	400	12.00
No. 4½	450	13.50
No. 5	500	15.00
No. 5½	550	16.50
No. 6	600	18.00
No. 6½	650	19.50
No. 7	700	21.00
No. 7½	750	22.50
No. 8	800	24.00
No. 8½	850	25.50
No. 9	900	27.00
No. 9½	950	28.50
No. 10	1,000	30.00

These are not in packet but very important.

Attendance Registration Cards
50¢ per 100; $2.25 for 500; $4.00 per 1,000

For best results you will need to register the attendance, on several Sundays, of each person present.

"Foundation for National Greatness"
A stimulating leaflet. $1.00 per 100

Radio Spot Announcements $4.00 each

TV Spot Announcements

Billboard Posters, "God Is Our Strength," **$10.00 each**
Beautiful 4-color, 24-sheet billboard posters to fit standard roadside billboards, $8.00 each for 10 or more in one order, cash with order.

Lawn Signs, "God Is Our Strength" **$5.00 each**
Beautiful 4-color emblem on canvas, 3x5 ft. Excellent for courthouse lawns, city halls, church yards, etc. 10 or more in one order, cash with order, $4.00 each.

Promotional Materials For a Church

(Samples only in the Packet)

Letterheads, 8½x11 inches, mimeograph paper
75¢ per 100
Letterheads says "Church Attendance Crusade" and contains "God Is Our Strength" emblem, and another brief statement.

Printed Letters, 8½x11 inches $1.00 per 100
On the above letterhead, an appropriate letter is printed, ready for signing and mailing to members and constituents. It announces the Church Attendance Crusade and requests full cooperation.

Church Bulletins $1.00 per 100
A printed bulletin, for use on the first Sunday of the Crusade. Delivered flat, so that inside of bulletin may be mimeographed or printed locally with local church program announcements.

Personal Invitation Cards $1.00 per 100
A card folder, containing the "God Is Our Strength" emblem, and a personal invitation to attend church. Designed to be signed by an individual or church official and handed or mailed to persons.

Hymnal Bands $1.00 per 100
A band to go around front cover of hymnal, advertise the Crusade, and furnish special Responsive Reading for it. Minimum order, 50.

Certificate of Loyalty $1.00 per 100
To issue at the close of the Crusade to those who have been especially faithful in attendance. Minimum order, 25.

OUTSTANDING BOOK

God Is Our Strength, *by Bishop Gerald Kennedy*
50¢ each; 12 or more 35¢ each

TIDINGS
Headquarters for Evangelistic Materials
1908 Grand Ave., Nashville 5, Tenn.

Air Mail Your Order Today!

The PRAYER LIFE MOVEMENT in the LOCAL CHURCH

The Prayer Life Movement is a national program of prayer emphasis with the heart and life of the program being found in local church prayer groups.

Someone may ask, "How can we start such a movement in our church?" The following suggestions should be helpful at this point.

These suggestions relate to the development of a Prayer Life Movement on a Sunday in your local church. By means of this Sunday you can get a prayer program started.

Period of Preparation

(*Ask each person to pray at all committee meetings before you plan.*)

1. *Timing is most important.* Let the planning committee meet from four to six weeks before Prayer Life Sunday. Set up a schedule of all necessary committees. Outline a prayer program for the Prayer Life Sunday week end.

2. Secure spiritual leaders who are in thorough sympathy with the Prayer Life Mission program. Be sure that each understands that he is a part of a leadership prayer team. Let each know ahead of time just what his part is as well as what the other leaders are expected to do. Publish names and addresses of prayer leaders in your Sunday bulletin. Ask members of your church to write prayer letters to these persons. Designate prayer rooms for use during the Mission.

3. See that every organization in the local church is thoroughly informed about the total meaning of Prayer Life Sunday.

4. Set up a "Prayer Life Sunday Loyalty Covenant" in the church bulletin. Such a covenant might read as follows:

> Realizing the need for a spiritual awakening, and accepting God's promise that "where two or three are gathered together . . . ," I hereby covenant to pray for others daily and to meet occasionally with others for prayer, study, and sharing. I desire to pray in the spirit of Christ for myself and others as we face the need of our world.
>
> I will attend the services of the Prayer Life Mission.

Ask each person to sign this covenant as a pledge of his prayers and his presence on Prayer Life Sunday. (This will help in assuring attendance.)

5. Prepare lists of all those on the church roll and distribute them so that every member will be prayed for by name by someone else in the church.

6. Secure names of all who would like to be in small prayer groups. Pray and work for a number of these groups to go into action before Prayer Life Sunday.

Organization of Program

1. The pastor and the Commission on Membership and Evangelism, through the regularly-established committees of the Commission, should head up the Movement, with such other leaders in the local church as they may want to help them.

2. Other prayer groups, prayer cells, and churches should be notified of the Mission. Tell them of your Prayer Life Sunday and ask for their prayers, their prayer letters, and their prayer telegrams. Prayer telegrams should arrive on Sunday morning and should be read to the congregation.

3. When the program is first announced, ask each one who will pray daily for this great Sunday to come forward and give the pastor his name.

4. Prepare an out-of-town mailing list. Place on this list the Bishop, the District Superintendent, preachers in adjoining areas, and the Chairmen of the Commissions on Membership and Evangelism in nearby churches.

5. Contact newspapers, radio stations, and television stations for the presentation and promotion of the Prayer Life Sunday.

6. Plan for adequate prayer life materials for promotion and participation.

7. Set up a Budget Planning Committee. Estimate the amount you would like to spend on the Mission. Plan to stay within the budget. Have special "Prayer Life Mission Envelopes" printed locally for use on Prayer Life Sunday. Let each one pray and bring his offering to the altar. God has richly blessed this method where it has been used.

8. Secure a blank book at the local stationers and use it as a "Prayer Life Mission Enrollment Book." Ask everyone who would like to be remembered in prayer—and who will pray for your church—to place his name and address in this book. Keep the book near the altar of the church.

9. Ask at least 10 other churches to be prayer-sponsoring churches for your church on its great Prayer Life Sunday. Ask them to send you telegrams concerning their intercession. Send copies of your church roll to these churches whose people will pray for your people by name. Your people will

(*Continued on next page*)

be thrilled at the prayer telegrams on that Sunday from these churches.

10. Make adequate plans for pictures to be made during the day. These will form an important and inspiring part of your permanent record.

11. Plan for a follow-up committee to answer with appreciation all prayer letters, prayer telegrams, and other correspondence that has come as a result of your Prayer Life Mission.

12. You will need the services of an executive director for this total program. In small churches the pastor may be this person. In larger churches, someone may be brought in. The director will serve as co-ordinator. He will see that all phases of the great prayer program are progressively blended.

Prayer Life Sunday
Suggested Week-End Schedule

1. Have Saturday night prayer service, praying earnestly for the lost and inactive. Also pray for the total program the next day.

2. Plan an all night *prayer-chain* for Saturday night. Let the Spirit lead. Ask for volunteers to be at the church all through the night. Assign persons to any vacancies in the schedule.

3. Have a little prayer-fellowship group meeting in the prayer room at the close of each service, beginning Saturday night. Invite everyone who will to come to the prayer room to seek divine forgiveness, power, and guidance.

4. On Sunday morning have a prayer breakfast for the men of the church. Plan excellent program on prayer. Also have a season of prayer at the breakfast table.

5. Ask all leaders in all meetings during the day to give special time and emphasis to prayer.

6. Let Sunday afternoon be "prayer-visiting afternoon." Contact prospective members, indifferent members, sick persons, prisoners, convalescents, and hospital patients.

7. Ask the Sunday school to observe prayer. Center the morning worship service upon prayer.

8. Have great prayer, praise, and testimony service at the church at 3:00 P.M. Pray especially for Sunday afternoon visiting teams. (*NOTE:* Make special effort to secure the finest possible talent for this service. Send out special invitations to other churches and denominations to meet with you. Remember, this will be the only service that some members from other churches will get to attend.)

9. Have prayer counsel rooms set up at the church for those who seek special counsel and prayer during the day. Ask counselors to offer services to visitors who wish to know how to start prayer groups in their churches. Be sure that literature is available for them.

10. Have Prayer Life Banquet for youth about 6:00 P.M. Use Prayer Cell Cards at each place. Have dynamic speaker for youth prayer service, 6:30-7:00 P.M.

11. Make the Sunday night service the greatest service your church has ever known. Work, plan, and pray for a great time of spiritual victory for everyone present. Be sure that a prayer-fellowship service is arranged as an "after service" and that each one who wishes may remain.

12. Let no one feel that he must hurry off at the close of the Sunday night service. Have present counselors and leaders who will gladly wait to help anyone who stays. Be sure that each one registers in the prayer registration book.

13. You will want to give out the Prayer Life Covenant Cards all during the day Sunday. Let them be placed on the altar at the great climactic service at night.

14. Be sure and plan a Conference on Evaluation to meet soon after the Prayer Life Mission. Invite the best leadership you have to study the total Prayer Life Program. Ask your leaders to make suggestions for changes and improvements. Mail any suggestions you may have, or any inquiries concerning the program, to ***Prayer Life Movement,*** **1908 Grand Avenue, Nashville 5, Tennessee.**

For Your Prayer Emphasis

Prayer Circles Card

(compiled)

Contains scripture, prayer suggestions, and a place for one's personal prayer list.

$2.00 per 100

Learning to Pray

by Howard L. Stimmel

An 8-page, 2-color tract pointing up some essentials of effective prayer.
An excellent aid for every layman who wants to grow in his spiritual life.

$2.00 per 100

Tidings, 1908 Grand Ave., Nashville 5, Tennessee

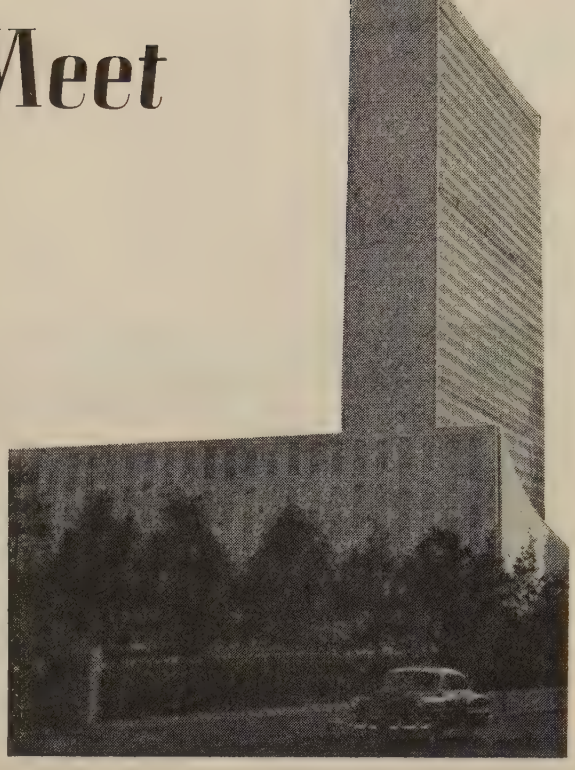
Methodist Editors Meet

THE METHODIST EDITORS were guests of Dr. Charles F. Boss, Executive Secretary, the Board of World Peace, on October 4, 5, 6, and 7 at a seminar which started in Washington, D. C., and ended in New York. On Monday, October 4, the meetings were held at the United States Department of State office building in Washington. Several representatives from the State Department made addresses, and time was allowed for questions.

That afternoon the group traveled to New York, where the first meeting was held at the George Washington Hotel. This was a briefing session for the meetings to follow. A discussion was led by Dr. Boss concerning the plans and program of the Crusade for a New World Order. Most of the other meetings were held at one of the United Nations buildings.

The group, which met with various department heads of the specialized agencies of the United Nations, had the opportunity to sit in on one of the important sessions of the United Nations Assembly. There were two dinner meetings, one of which was held at Christ Church, where the group were guests of THE UPPER ROOM. The other dinner meeting was held at the Advertising Club, where the group were guests of Dr. Ralph Stoody and Methodist Information.

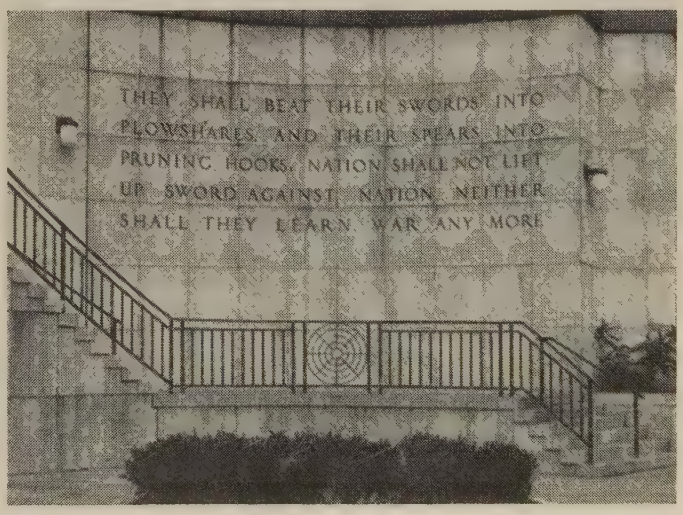
Dr. George H. Jones, editor of SHEPHERDS, and Dr. J. Manning Potts, editor of THE UPPER ROOM, represented the General Board of Evangelism.



Right, a view of the United Nations buildings, New York. Below, the Methodist editors meet at the United Nations.

The United States Department of State office building where the Methodist editors held meetings on October 4.

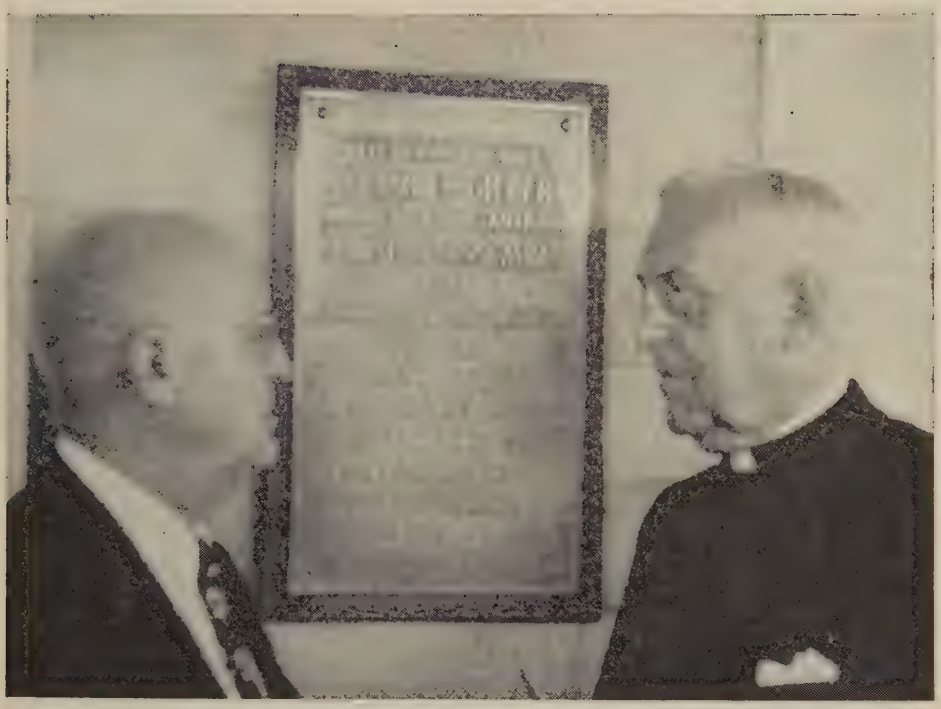
This inscription was erected by the City of New York at a site opposite the United Nations buildings.


THEY SHALL BEAT THEIR SWORDS INTO
PLOWSHARES AND THEIR SPEARS INTO
PRUNING HOOKS. NATION SHALL NOT LIFT
UP SWORD AGAINST NATION NEITHER
SHALL THEY LEARN WAR ANY MORE

Methodists in the

by Elmer T. Cla

Secretary—Wo



Bishop Ivan Lee Holt, right, and Dr. Elmer T. Clark observe the plaque, "The Honourable Nathaniel Gilbert Speaker of the House of Assembly and Founder of Methodism in the West Indies lived in this house and in it first preached to his own slaves in 1760 A.D."

A group of preachers who met with the representatives of the World Methodist Council, Bishop Ivan Lee Holt, Dr. Elmer T. Clark, and Dr. J. Manning Potts at the Robinson School, San Juan, Puerto Rico.

IN the vast Caribbean-Atlantic basin adjacent to the southeastern coast of the United States there lies an island world which is rich in history. Here was the headquarters of Lord Nelson, from whence he sailed to Trafalgar. This was the Spanish stronghold in the New World and here Columbus first landed. The corsairs of the Spanish Main prowled the seas in this area and the son of a slave in Haiti so irked Napoleon that he sold the whole French Empire on the North American continent to Thomas Jefferson for a pittance.

This is the West Indies, most of which is now safely and loyally British. Its nearest islands are only an hour away from the United States, and the most remote can be reached in three or four hours. Yet in some respects it is *terra incognita* to most of our people.

In this great watery basin British Methodism flourishes on fifteen or twenty islands, and in Panama, Costa Rica and Honduras in Central America, and British Guiana on the northern coast of South America. It is divided into six districts related to the British Methodist Church and known as its Western Area. In the Area there are around five hundred Methodist churches and preaching places, some of them quite large, with seventy-five thousand communicants in all membership classifications and adherents numbering far above a quarter of a million.

Here is the cradle, or one of the cradles, of Methodism in the New World. Nathaniel Gilbert preached to his slaves in Antigua and formed a society in 1760, at least as early as Strawbridge preached in Maryland or Embury in New York. It was, indeed, at one time a part of Methodism in the United States. The Christmas Conference in 1784 conferred elder's orders on John Baxter, the British shipwright who found and took charge of the society after Gilbert died, and appointed him and Jeremiah Lambert to Antigua, which appeared as an appointment in the Minutes.

But Jeremiah Lambert died before he reached his appointment and Asbury could not replace him. So Bishop Coke brought preachers from England and

West Indies

ethodist Council

thus the societies became attached to the British Church.

In view of this early history and the close proximity of the two areas, it is strange indeed that for nearly two hundred years there was practically no contact between Methodism in the United States and in the British West Indies. Their leaders did not know each other. No fraternal delegates passed back and forth. The two groups went their separate ways just as if John Wesley had never told them to "lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue,

"Though mountains rise, and oceans roll,
To sever us in vain."

A Functioning Body

It was not until the World Methodist Council became a functioning body in 1951 that fraternal contact was established between the two adjacent groups of Methodists. One of the main purposes of the Council is to draw together in fraternity and acquaintance the various Methodist churches so widely scattered over the whole world. From the West Indies came a delegate to the World Methodist Executive Committee Meeting at Evanston, and a delegation representing the World Methodist Council recently attended the Provincial Advisory Council of the Western Area of British Methodism at Antigua.

The delegation was composed of the President and Secretary (U.S.A.) of the World Methodist Council, and Dr. J. Manning Potts, representing its Evangelistic Committee. These are well-traveled men, but none of them had ever been to Antigua. Only a few hours away, it was nevertheless remote to them. But all sense of remoteness vanished when the visitors were engulfed by the hospitality and affection of the Methodists, which is the same all over the world.

Antigua is mainly a "sugar island." It is not large, about twenty miles long and ten miles wide. There are 45,000 people, all but three or four hundred being the descendants of African slaves. It is the main island of the Leewards and the seat of the royal governor of that group. It has several villages but no large city and it flaunts no tawdry "tourist attractions," but it is a place of great charm and around its coast one finds some of the most beautiful scenery in the world. It certainly has the friendliest and kindest people.

The Provincial Advisory Council represents the whole Western Area of British Methodism, including all the islands and the mainland of South and Central America. It meets biennially and sits for about two weeks. Its members include the leaders of the Church in all the districts, clerical and lay, with deaconesses, and representatives of the Methodist Missionary Society in London. It deals with all matters that pertain to the work of the Church, items of business that would be transacted by our General Conference—the ministry, evangelism, education, deaconess work, finances, ministerial pensions, and similar themes.

Jamaica is the largest of the six districts into which the Western Area is divided. The enrolled church membership there is 27,000, but in the government census a total of 120,000 persons enrolled themselves as Methodists. At Kingston is located the Deaconess Training Center. There also is the theological institution, known as Caenwood College, which is now in process of becoming the Union Theological Seminary under the joint patronage of Methodists, Congregationalists, Moravians, Disciples, and Quakers.

The Leeward Islands District includes Antigua and nine other islands. In this district there are 15,000 enrolled members and 43,000 adherents. The Methodist Church at St. John's, Antigua, in which the Council meetings were held, is a large and plain stone structure with a seating capacity of around one thousand, and it was crowded at all the public services. The Governor of the Leeward Islands and the Anglican Bishop of Antigua spoke at one of these services.

American Methodism has probably made its most influential impact upon British Methodism in the Western District through THE UPPER ROOM. Practically all the members of the Provincial Advisory Council and many Antiguan

The house in which the first preaching took place on the island of Antigua in 1760 when Nathaniel Gilbert was speaker of the Antigua House of Assembly.

Methodists were familiar with and used this famous devotional guide, and its editor, Dr. Potts, was a welcome guest in their midst. THE UPPER ROOM has become an ecumenical Methodist institution in itself and is doing much to bind together the Methodists of the world into "the one people" of Wesley's dream.

The Methodists in this section of the world are our nearest neighbors. They are probably more representative of the original spirit and genius of the Wesleyan revival than are the sophisticated members of many of our own churches. The music of the Antigua choir and congregation is thrillingly reminiscent of the period when Charles Wesley set the poor of England a-singing and through his hymns taught the theology of the movement. We should know them better and they should know us better. It is to be hoped that the contact now established may draw us closer together and make us "one people."

Ida Haslup Goode Hall of Robinson School, San Juan, Puerto Rico.

These Lift Their

To the left, one of the prayer cells at Union Avenue Methodist Church, Memphis, Tennessee, kneels at the altar in the chapel.

Union Avenue Church, Wayne A. Lamb, pastor, is discovering some of the possibilities of prayer through the formation of prayer cells, and the members of the church have been responding with encouraging results.

The Official Board has started meeting for prayer for 30 minutes preceding the monthly business meeting. At the last meeting of the Board before the beginning of the revival campaign, it was voted to have a special service of prayer before the opening of the revival.

The mothers of teen-agers have organized a mothers' prayer meeting to regularly pray for guidance as mothers of young people. Several small prayer cells have been formed and are meeting regularly. Some of the elderly members who cannot easily come together for group prayer have their own prayer cells. They have a definite time to pray at home, and contact each other by telephone. One or two of the prayer cells have taken service projects.

One result of the prayer movement is the increased spiritual interest on the part of many of the congregation. It is gradually improving the spiritual tone and atmosphere of the church life.

During the Lenten season, 1954, the senior high school youth of First Methodist Church, Independence, Iowa (right), began an experiment which proved enjoyable and helpful in making church membership more meaningful.

Each Friday morning at 7:00 o'clock the teen-agers met for a prayer service, Bible study, and breakfast in the home of their church school teacher, Mrs. John F. Loeck. The members discussed the value of prayer in terms of helpfulness to students and their part in making a better world. Emphasis was placed on witnessing to other high school youth.

The experiment was so successful that the youth asked that the meetings be held again during Lent, 1955. The pastor, Newton M. Coughenour, meets with the group.

The youth conduct the devotions at each meeting and each youth participates in the prayer circle.

Hearts in Prayer

At right, Merritt Major, lay leader, Simpson Methodist Church, Minneapolis, Minnesota, prepares himself to lead one of the half-hour periods of prayer in the all-night prayer watch at the Minneapolis District laymen's annual retreat at Frontenac. Fourteen laymen took turns in leading half-hour devotional periods in a series which lasted from 11 p.m. to 6 a.m.

Prayer played a prominent part in the laymen's retreats held during the late summer and fall in each of Minnesota's seven districts. In all, more than 200 laymen participated in one or more of the through-the-night prayer periods.

Prayer also played a prominent part in the week-long Mission to Members, undertaken by the 400 churches to reach the 110,000 Methodists of the state. A special Sunday was set aside for prayer in all the congregations; and, in more places, individuals were listed by name and every member was on someone's prayer list.

When President Eisenhower set aside September 22 as a day of prayer, Minnesota leaders arranged for Bishop D. Stanley Coors to prepare a message on tape which was simultaneously broadcast from stations blanketing the state. Men's groups have prayer breakfasts to hear the broadcast and others tuned in at home to make the 7:15 message their morning devotional.

Photo—Fred M. Smith

In Fulton, Kentucky, the Businessmen's Prayer Group meets every Monday at 7:30 a.m. for spiritual sharing and strength, reports Dan Overall, pastor, First Methodist Church. In the session pictured at left, Clyde E. Ervin, Methodist minister, acts as leader. The group has met with increasing attendance since May 31, 1954.

The idea of having such a group was conceived by Mr. Al Owens after he read a religious pamphlet in a Chicago hotel lobby. Returning to Fulton, he enlisted the support of the Ministerial Association, which agreed to furnish a leader for each meeting. Likewise, the Retail Merchants' Bureau approved the idea. The group was organized to provide Christian fellowship for business people.

As a result of the Fulton experience in prayer, two other groups now meet at Cairo, Illinois, and LaCenter, Kentucky.

This Church Knows the Power of Prayer

by Frank E. Trotter
Pastor, Asbury Methodist Church
Chattanooga, Tennessee

A LOOK at the tremendous problem confronting the Church today will reveal the fact that we are in need of vast untapped spiritual resources. There is nothing more wonderful than a church throbbing with the new life of prayers answered and nothing worse than a spiritually bankrupt church, lifeless and therefore useless. The difference between a man-made church and a God-powered church is spiritual energy flowing through warm hearts—energy that has been released through disciplined prayer life.

As man has found unlimited power in the material world, he has also found unlimited power in the spiritual.

Scientists have revealed to the world that there are vast resources of unmeasured power in the smallest grain of dust. As they have released 100 million volts in bombarding that small spect of dust, they have set in motion energy capable of obliterating our largest cities.

Similarly, we have seen the tremendous energy of the spirit which God releases from the soul of a man of prayer. Martin Luther gave two hours daily to prayer. John Wesley arose every day at four in the morning to spend at least an hour in prayer. Andrew Murray, John Knox, George Muller, Hudson Taylor, Charles Finney, and E. Stanley Jones are examples of men who have spent hours in prayer, believing that the "effectual, fervent prayer of a righteous man availeth." Believing that the energy released from a speck of dust can destroy a great city, I also believe that in a praying church the power of God can be released so as to hold together a world that seems to be shaking to pieces.

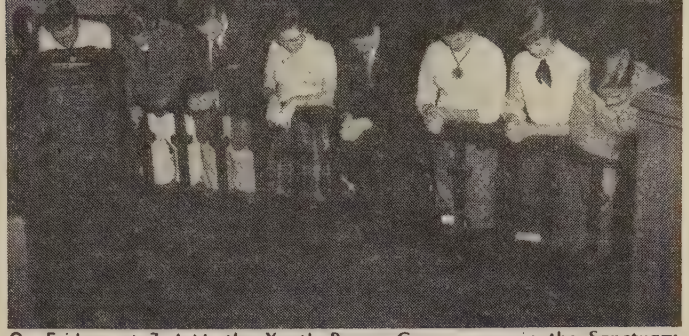
Answered Prayer

Asbury Church claims no originality in the plan of prayer now reported, save only the "ever-newness" of seeing a prayer movement gain momentum and come suddenly to life. There is no way of explaining the forward movement, the new expansion program, the increasing attendance at all of the services, except that prayer has been answered.

The prayer life of Asbury Church could be reported in two sections. First, the continuous prayer emphases throughout the year; and, second, the prayer emphases during special days and times of urgent needs.

It was several months ago that we decided to change the name of our midweek prayer service to the Hour of Light and Power. This now is a family service when the children, youth, and adults are asked to have a part. Each Wednesday night a selected group of children brings scripture, a prayer, or a song. This summer the youth formed a choir. The youth and adults both offer prayers, testimonies, or favorite scripture verses upon occasions. Time is always given for special prayer requests, and the pastor leads in a Bible study. An offering for missions is taken at this service in the hope that, at the end of this year, Asbury will have its own mis-

Men's Prayer Group of Asbury Church gathers for 7 A.M. breaktast meeting.



On Fridays at 7 A.M. the Youth Prayer Group prays in the Sanctuary.

sionary on the field. We estimate that one out of every four of our active members participates in the Hour of Light and Power. Our goal for this year is 50 per cent participation on the part of our active members.

A neglected spot in our church had been the Upper Room. Frequently used during the war years, it was being used less and less. Then, at the request of the pastor, several of the women of the church took as their project the task of arranging this room into a place of beauty and peace. Now its atmosphere makes prayer natural. The Upper Room is open at all times and is used by groups before every service. Prayer requests are recorded in a book near the worship center. Written after many of these requests are words like these, "Thank you, the prayer has been answered."

Six months ago we started a prayer group for our Sunday school teachers. All of the adult teachers attend this brief service before opening time. There is also a representative group of workers from the Youth and Children's Departments. Soon after we started this group, the pastor remembered one Sunday morning that the teacher standing next to him had been praying for her husband's conversion for a long time. He asked that the teachers enter into a covenant with him to claim this friend for Christ. On the following Sunday the

T. Clark Kelly, Asbury layman, prays at midnight during the church's 24-hour prayer vigil.

man, a fine doctor, stepped out of his pew at the close of the sermon and came to the altar saying, "I take Jesus Christ as my Savior and I want to join this church." This new group now has the thrill of many answered prayers.

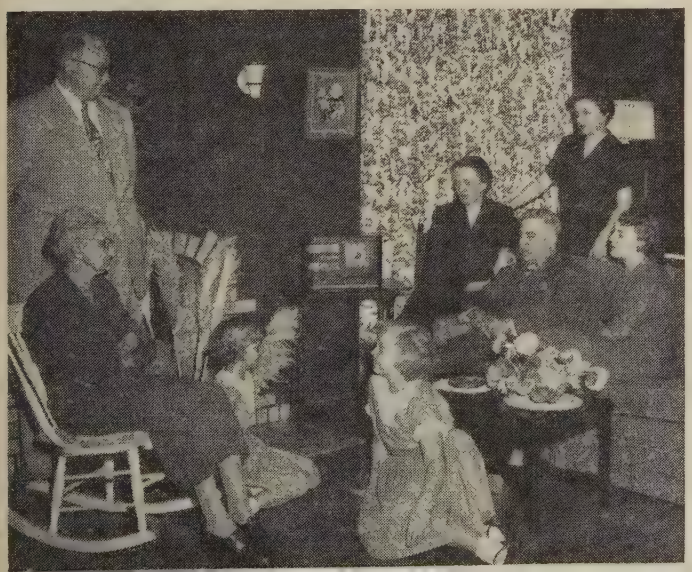
A 7:00 o'clock breakfast prayer meeting for men was organized recently with 21 men present. At their first meeting they voted to meet every Friday morning for prayer. This movement is being spearheaded by a layman who heard Dr. Harry Denman speak at our Workshop on Evangelism on the subject, "Wait . . . Witness." This layman began that very night to organize this group.

Under the leadership of Mr. and Mrs. W. M. Cleveland, our Director of Christian Education and Youth Director, respectively, a prayer group for the youth of our church has been meeting every Friday morning at the church at 7:00 o'clock. These young people go from the altar to school and to business.

For many years the Ayers Prayer Band has met in the church once a month for prayer and Bible study. This is a group of consecrated older women of the church who have much time to pray for the special requests that come into the Upper Room.

In preparing for our annual Youth Revival, the youth felt that they should do more praying than in previous meetings. They set up what was called a "Golden Minute of Prayer." Each Sunday for six weeks prior to the revival a young person led in prayer in one of

A four-generation family—the family of Mrs. Annie Clark—listens to the prayer meeting broadcast.



A group meets for prayer in Asbury's Upper Room prior to a Sunday morning worship service.

the worship services. This had been tried in the Maryville District Youth Revival, where more than 1,000 youth were won to Christ and more than 250 gave themselves to full-time Christian service.

They did not stop with this, however, but volunteered to go into the adult classes of the Sunday school to offer prayers in behalf of the meeting. This caused the parents to take new interest in what the youth were doing. Finally, a team of young people visited the home of each person in the Youth Department on a night before the meeting and offered a prayer for the revival. Sixty decisions for Christ were won in this youth-sponsored revival.

Spiritual Enrichment

In getting ready for the coming of E. Stanley Jones to lead the church in a Week of Spiritual Enrichment, the Commission on Membership and Evangelism decided to try a new type of cottage prayer meeting. Under the leadership of this Commission, teams went out to visit in every home of the church, asking the members to join in prayer for the services and to set aside a night prior to the series for an "All-Church-Families-at-Prayer" night.

On that night the 600 families of the church joined in a prayer meeting broadcast for one-half hour from a local radio station. The pastor, the Commission on Membership and Evangelism, and the choir broadcast the service, which was followed in the homes with the help of an order of worship printed in the church publication. This also contained prayer suggestions in order that each family might offer prayer also, either before or at the conclusion of the broadcast.

On Thursday prior to the beginning of the series of meetings, a 24-hour chain of prayer was held at the altar of the church. Laymen volunteered for periods of 30 minutes each, and it was assured that at least one person would be there at all times during the 24 hours. However, everyone was urged to be there at some time during the day or evening. Each leader was given a different subject for prayer, such as, a prayer for grace, for guidance, for the spirit of wisdom, for pardon, for love to God and man, for divine wisdom and strength, for all conditions of men, for a blessing on all families, for the Church, for missions, for education, for evangelism, for the President and all others in authority, for the coming Kingdom. . . .

Each Sunday school class organized prayer cells to meet each night during the revival in the respective classrooms to pray for real revival. During this same revival, Mrs. Mary Webster conducted prayer clinics each morning and evening before the preaching services.

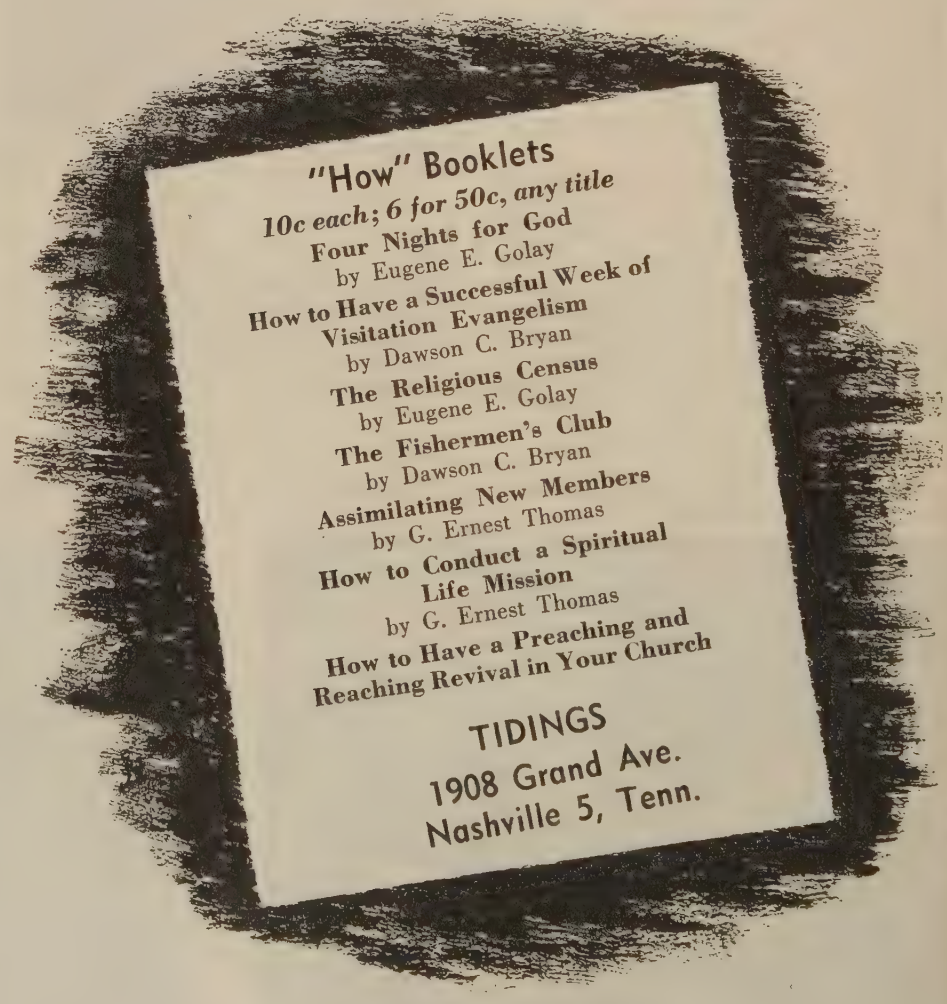
One of the richest prayer periods we have during the year is just before the Lenten period. Then the pastor sends out a letter to each member telling him that on a certain day between certain hours he will be remembered by the pastor in prayer. The member is urged to call or send in any special request. Many requests are received. The pastor has attempted to do this in one day but has decided that this year several days will be set aside for this purpose. This has been a means, not only of grace, but of warmer understanding between pastor and parishioner.

At Asbury we encourage prayer in the home. Of course, the pastor offers prayer before leaving a home where he has made a call. But also the laymen, during their visits each Thursday night in the homes of newcomers to town, lead in prayer before leaving a copy of The Upper Room or a Tidings tract. At least once each year, during Family Week, commitments are sought from those who will agree to start devotions in their home.

Answered Prayer

Asbury has had countless answers to prayer. Among them are some outstanding examples. The Shelby R. Brammer Memorial, a $200,000 educational unit completed a year ago, stands as a testimonial to a life and a church which believed in the power of prayer. It was through special prayers that the minds of the people were sufficiently united to begin this effort.

On the night that the official board voted to launch the campaign, Shelby Brammer, 37-year-old attorney, Chattanooga's Young Man of the Year, lay leader, and member of the General Conference, fell to his knees as chairman of the Building Committee and prayed for the new building. Two days later he was stricken with a fatal heart attack. In a great wave of enthusiasm, the program went on until, in less than 12 months, the building was completed in answer to his prayer and the prayers of other faithful Christians.


"How" Booklets
10c each; 6 for 50c, any title
Four Nights for God
by Eugene E. Golay
How to Have a Successful Week of Visitation Evangelism
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The Religious Census
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How to Have a Preaching and Reaching Revival in Your Church
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Evangelism Advances in the Los Angeles Area

by

Lawrence F. Hawley

Minister, First Methodist Church
Montebello, California
and
Director, Schools of
Evangelism for Ministers
Southern California-Arizona
Conference

UNDER the leadership of its Conference Board of Evangelism, Southern California-Arizona Conference has launched this year one of its most forward programs of evangelism. The responsibility for leadership has been placed largely in the hands of Edward C. Erny, who was appointed at the June session of the Annual Conference as the new Conference Secretary of Evangelism.

The Year's Program

The program for the year makes provision for the local church, laymen of the Conference, ministers, and the youth of the Church. Assisting Mr. Erny in the development of the program are the six District Secretaries of Evangelism and the six Project Leaders. Serving as District Secretaries for the year are: Fay Prince, Arizona District; Harold Essert, Long Beach District; B. Rhodes Martin, Los Angeles District; Archie Matson, Pasadena District; Herschel H. Hedgpeth, San Bernardino District; and Francis Cook, San Diego District. Project Leaders include the Rev. and Mrs. Robert Price, Week-End Class Meetings; Archie Matson, Minister's Retreats; Robert P. Schuler, Jr., Workshops; Richard Hessell, Prayer Fellowships; Lawrence F. Hawley, Training Schools for Ministers; Richard V. Kendall, Youth Work.

Local Church

In the area of the local church, a four-point program is receiving emphasis:

1. *Spiritual Exploration.* Churches of the Conference are being urged to explore the possibility of the program initiated by Kirby Page. In this program local church groups can share such questions as, "How can we find the will of God?" "How can we get the power to do it?" Pastors are being urged to lead their congregations in some special spiritual venture for the year.

2. *Visitation Evangelism.* Every church of the Conference is being encouraged to set up a regular systematic program of visitation evangelism, following the time-tested method of bringing laymen together for instruction and visitation. The goal as adopted is "a year-'round program in every church." Such programs as "Four Nights for God," or programs covering a week, are also recommended.

3. *Preaching Missions.* Every church is encouraged to hold during the year, at least one preaching mission with a week or two of purely evangelistic services. The Conference Board of Evangelism stands ready to suggest ministers available for the conducting of such Missions.

4. *Attendance Crusade.* The churches of the Conference are being called upon to participate in the Attendance Crusade in which Methodists throughout America will engage from January 2 to Easter, 1955. Under the caption, "God Is Our Strength," the challenge will be to "attend church every week" and to "pray every day."

Throughout its entire local church emphasis, the Conference Board is encouraging ministers to use the available literature and materials as supplied by TIDINGS.

The Laymen

A four-point program has also been adopted with special reference to laymen.

1. *Week-End Class Meetings.* Recognizing the opportunity which small groups have for sharing a rich spiritual fellowship, the program for the year makes provision for several week-end class meetings for laymen. Eight of these meetings have been scheduled throughout the Conference year. These are to be held in a creative camp setting, from Friday evening through Saturday. Including both men and women, the week-end class meeting will provide opportunities for unhurried prayer, Bible reading, and sharing in a deepening of the Christian life.

2. *Workshops.* In the 20 workshops already conducted in the fall for local church members of Commissions and for the Committees on Social Action, opportunity was provided for workshops in the field of evangelism. These meetings have provided guidance and suggestions to help local church Commissions on Membership and Evangelism to carry through a more effective program.

3. *Prayer Fellowships.* A goal of one or more prayer fellowships in every church has been adopted. Already some churches have as many as 10 or more groups meeting with regularity for prayer. A booklet is now in the process of preparation, to be sent by the Conference Board to every Commission chairman, offering suggestions and reports on what other churches have experienced.

4. *Literature.* Lay groups are being urged to become more intimately acquainted with the materials which are constantly being released by the Conference Board of Evangelism, THE UPPER ROOM, and TIDINGS. The use of SHEPHERDS by every local church Commission on Membership and Evangelism is being pushed. Local groups are being acquainted with the turn-over charts,

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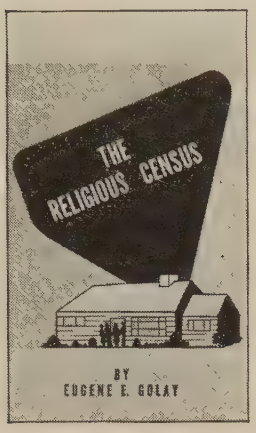

THE RELIGIOUS CENSUS

by

Eugene E. Golay

A helpful "how" book pointing up effective ways of taking the religious census. Based on the experience of thousands of churches, this revised edition contains an entirely new section on the telephone census. Vital to your planning for any program of Visitation Evangelism.

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The Ministers

Ministers are encouraged to give their support and guidance to the program of evangelism as it affects the local church, laymen, and youth. However, evangelistic opportunities are to be provided for ministers of the Conference. These opportunities will climax in two areas:

1. *Prayer Retreats.* Encouraging the deepening of the spiritual life of the ministry itself, the Conference Board has set up a series of prayer retreats to be conducted for 24 hours, from Monday afternoon until Tuesday afternoon. With board and room to be furnished without charge by the Conference Board of Evangelism, the retreats are to be arranged on a sub-district and District basis, to be held in a camp setting. Emphasis at the retreats will be a rich spiritual fellowship of prayer, Bible study, and sharing. The size of each group will be kept to 15 or 20 persons, with an experienced leader giving direction.

2. *Training Schools.* In the month of February, 1955, two Training Schools in Evangelism will be conducted. One will be held in Southern California, the other, in Arizona. These schools will provide an opportunity for as many as five or more ministers to be nominated by their District Superintendents to attend the school for instruction, guidance, and inspiration for the task of Visitation Evangelism. Under the direction of Eugene E. Golay, director of the Department of Evangelistic Methods of the General Board of Evangelism, there will be evangelistic guidance and instruction during the morning hours. Visitation will take place in the afternoons and evenings. Areas to benefit by the visitation will be in the new, growing sections of both Southern California and Arizona, where the Church has entered thus far.

The Youth

The Conference Board is giving utmost cooperation to the Youth Division of the Conference in carrying out a vigorous and vital program of evangelism for and with youth. The emphasis this year is upon the Youth Christian Witness Mission, in both the Conference and the local church. Plans are made to conduct Week-End Missions in local churches or groups of churches. These Missions, an outgrowth of the Summer Christian Witness Work Camps, will provide instruction, inspiration, and opportunity for youth to go out and win other youth to Christ and the Church.

Increased emphasis is being placed upon the Summer Christian Witness Work Camps. Plans are under way to hold at least two camps during the coming summer. In the meantime, a Christian Witness Mission will be conducted in Los Angeles under the leadership of Mr. Golay. This will be held during the month of February, on the week-end between the Southern California and the Arizona Training Schools for Ministers.

It is anticipated that the current program, as adopted by the Conference Board of Evangelism, will go a long way in establishing a sense of evangelistic mission in the life of the Southern California-Arizona Conference. Having won the support and the approval of the Bishop of the Area, Bishop Gerald H. Kennedy, plans are already under way to provide for a United Evangelistic Mission, engaging the entire Conference for the year 1955.

Value of the Program

Speaking of the value of the program as adopted for the current year, Conference Secretary Edward Erny states that it is necessary to keep several important things in mind. He says: "First, it must ever be our purpose to present Christ as the true hope of man and our world. We fail unless we make Him known as the divine Saviour and Lord and present His claims upon all men and His redeeming love for them. We do well to remember the words of John Wesley, 'I gave them Christ.'

"If we are truly to present Christ to others, we will need His presence and power in our own lives in dynamic reality. His promise of power through the Holy Spirit can be fulfilled in us as He said, 'And ye shall receive power—and ye shall be witnesses unto me—unto the uttermost parts of the earth.'

"Because this spiritual dynamic is so essential, our major emphasis in our plans is the undergirding of our spiritual life through prayer, exploration, the study of God's Word, and the renewed vision of the needs of the world."

Mission to Mining Areas Achieves Significant Results

The Mission to Mining Areas of the Big Stone Gap district, September 23-30, resulted in more than 200 commitments, and was the means of alerting the entire Holston conference to the significant needs of this great area. Sociological changes of great magnitude are being felt in this territory due to the mechanization of the mines, increased competition in the fuel field, and the greatly increased population.

The Mission was under the leadership of Bishop Roy H. Short, resident bishop; Dr. Harry Denman, executive secretary of the Board of Evangelism; Dr. Glenn F. Sanford, secretary of the Department of Town and Country Work of the Board of Missions; and Dr. A. N. Williams, superintendent of the Big Stone Gap district.

The superintendents of the other eleven districts, with pastors chosen from each of the districts, served as guest ministers. Special enrichment periods were held each week day at Appalachia for both host and guest pastors. In the afternoon and evening visitation evangelism programs were carried on, and revival services were held in each of the 37 participating churches in the evenings.

Reports from the churches indicated the following statistics: first decisions, 79; reclamations, 93; transfers, 27; stewardship commitments, 24; total, 223; offerings, $1,639.94.

(Photographs courtesy of D. Trigg James)

Host and guest ministers in the Mission to Mining Areas. Guest leaders are shown in the first row, starting fourth from left: A. N. Williams, District Superintendent; Glenn F. Sanford, Secretary, Department of Town and Country Work, Division of National Missions of the Board of Missions; Bishop Roy H. Short, resident Bishop of the Nashville Area; and Harry Denman, Executive Secretary, General Board of Evangelism.

A picture of the speakers' stand showing the speakers and part of the choir and high school band.

Outdoor service in the town park at Coeburn, Virginia. D. Trigg James, Executive Secretary of the Inter-Board Council, is preaching.

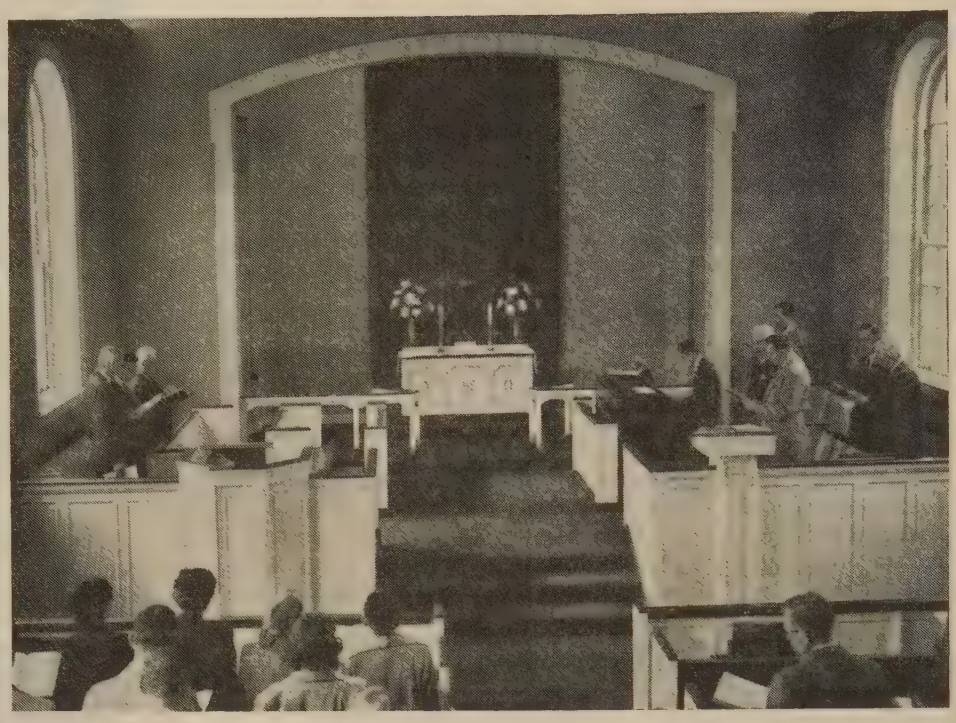
Congregation at the evangelistic rally held in the high school auditorium at Big Stone Gap, Virginia.

Editor of *THE UPPER ROOM* Visits Western Canada

This picture was taken at the front door of the lovely new Wesley United Church, in Prince Albert, Saskatchewan. Those in the picture are the Rev. Russell K. Vickers, pastor of Wesley United Church, his wife, their three children, and Mr. Sydney Chipperfield. Almost from the beginning of the history of THE UPPER ROOM, Mr. Chipperfield has been one of its distributors. He has been interested in the ministry of THE UPPER ROOM, and many copies have gone into jails, prisons, and hospitals of Saskatchewan as well as the church.

Wesley United Church was formerly a Methodist church before union. Dr. J. Manning Potts visited several of the churches of Western Canada in September and preached in Wesley United Church in Prince Albert. Among the churches he visited were the First Baptist Church, Calgary, Alberta, of which Dr. J. Gordon Jones is the pastor and the McDougall United Church of which Dr. H. E. D. Ashford is the pastor. He also visited the Hungarian Presbyterian Church in Calgary where Dr. K. D. Toth is the pastor. Dr. Toth is editor of the Hungarian edition of THE UPPER ROOM.

Memorial Service for J. Minton Batten



Shown above is the memorial service for Professor J. Minton Batten in Stockham Memorial Chapel on November 10, 1954. Dr. Batten, one of the nation's outstanding authorities in the field of Church History and professor of Church History at Vanderbilt University School of Religion since 1946, died June 10. During the service Dean John K. Benton spoke of Dr. Batten as a colleague on the faculty. Rev. William D. Ingram spoke of Dr. Batten as a teacher and friend of students. Dr. J. Manning Potts, editor of THE UPPER ROOM, spoke of Dr. Batten as a churchman. Others taking part in the service were: Dr. Hugh Stuntz, President of Scarritt College for Christian Workers; Rev. Herman Norton, director of Disciples House; Dr. Robert Martyr Hawkins, professor of New Testament; Mr. Lynwood Coleman, president of the student body; and Olaf Grobel, organist.

Dr. J. Minton Batten

Dr. Potts said in part:

"Accuracy was a rule of his life. Whatever he did was done well. Not all teachers are good teachers. Not all teachers are scholars. Dr. Batten was a teacher, he was a good teacher, and he was a scholar. He was as accurate in his research as a scientist. He marshalled the facts and could discern with an eagle eye the truths and untruths of church history. We have many evidences of his work of editing manuscripts and watched with admiration how painstakingly he went over them. When Dr. Batten finished with a manuscript, the copy was well-nigh perfect. Such was his life."

Dr. Batten had edited two books for THE UPPER ROOM, "Selections from the Writing of Jeremy Taylor," a part of the book, *The Very Thought of Thee*, and "Selections from the Writing of St. Francis of Assisi." He had made a great contribution to the work and publications of THE UPPER ROOM in his work of checking the accuracy and as an advisor on the following publications: "Selections from the Letters of John Wesley," "Selections from the Journal of Francis Asbury," *Prayers of the Early Church, Prayers from the Middle Ages—Light from a Thousand Years*, and *Worship Time*.

WHY I WANT A PRAYER LIFE MISSION IN MY DISTRICT

by Ralph Taylor
Superintendent, Statesville District
Statesville, North Carolina

I WANT a Prayer Mission because it is my deepening conviction that, despite the demands of our vast programs, our Church must somehow give more attention to the life of the Spirit. The hectic speed, the hideous noise, and the go-getting spirit of modern life are too often crowding out the life of prayer. Consequently, we are living in one of those periods of spiritual ineffectiveness. The power of God is not flowing out upon the world from Christ's Church as the needs of this day demand.

No Secret

The trouble is no secret. We, the members of the Church, have allowed things so to monopolize the outlook of life as to deaden any sense that we have a soul. We have built for ourselves a house of material magnificence to live in, and we have forgotten to think much about the folk who are to live in it. More money and more of the things that money can buy will not bring a new appraisal of those imponderable assets of the soul, whose possession constitute the supreme value of life.

Dr. Georgia Harkness was right when she said in the first sentence of one of her recent books, "Of all the things the world so desperately needs, none is more needed than an upsurge of vital, God-centered, intelligently grounded prayer." If this appraisal is correct, as doubtless it is, nothing can be of greater importance to Methodists than a Prayer Mission.

I want a Prayer Mission because it will enable us to rediscover, among other things, the blessedness of receiving. We are prone to overlook the fact that a blessing belongs not only to giving but also to receiving. It is only as we receive that we can do anything worthwhile for others. The salvation of the lost depends upon the enrichment of the redeemed. The first requisite, therefore, is not to do something, but to receive something. Jesus first said to his disciples, "Come" and, after that, "Go." Our strenuous activities are frequently fruitless because we do not accept the gifts of God. In the exercise of prayer, we learn to be good receivers. "Ask and ye shall receive."

What we do in God's Kingdom depends upon what we are. What we are depends upon what we receive. What we receive depends upon prayer. Through prayer the Church has received power to rule the world. God can work His will through human leaders. But, the situation is such as calls for earnest, fervent, sincere prayer.

World Needs Prayer

If ever the world needed prayer, now is the time. Our world today seems to call for a certain spiritual power that will re-light fires that have gone out, set new ones burning, show men the stars again, reveal to a blind world the face of God, and make nations and races see His heart of love.

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1908 Grand Avenue • Nashville 5, Tennessee

When Youth Witness for Christ

By Robert A. Panzer, Pastor
First Methodist Church
Sacramento, California
and
Arthur V. Thurman, Director
Reno, Nevada

"I was brought up in a Christian home, and a lot of things I took for granted. But during this week at the Christian Witness Mission, I have really had to examine my faith. It's been a wonderful experience because now I know the direction I want to go."

So spoke one of the youth at the Christian Witness Mission held in Sacramento, California, July 5 to 11. One boy, planning to attend only two days because of a summer job that was paying $16.00 a day, stayed for the entire week.

The Mission had great value in addition to youth participation. Survey and visitation evangelism were both conducted. One thousand three hundred and fifty-five calls revealed 631 Methodist prospects. In youth-to-youth visitation, 188 prospects were interviewed. As a result, 17 persons were won on profession of faith; and 13, by transfer. Eighty-eight commitments to join the Methodist Youth Fellowship were secured.

The MYF of First Methodist Church, Sacramento, California, had done an excellent job of preparation by making zone maps, listing prospects, indicating zones on the prospects cards, assigning teams to call, arranging for transportation, and calling the young people to let them know that they would receive a visit. Some of the prospects stayed home and waited eagerly for the teams to come.

This first Conference-wide Mission, sponsored jointly by the Conference Boards of Evangelism and Education in the California-Nevada Conference, drew 27 persons from a three-mile radius of the Sacramento area. About 35 teen-age visitors from the seven cooperating churches participated in the training sessions and the calling.

The Mission opened on Monday afternoon with dinner and an orientation period. The morning sessions were devoted to classes in the "Method and Motive of Evangelism." These classes laid the ground work for the intensive survey and visitation that followed in the afternoons and evenings. A class on "Spiritual Disciples" was given after lunch, before the teams were taken to the field-work churches.

Ample time was provided on the closing Sunday by all the churches for the teams to report to the morning congregations concerning the work done. Worship during the Mission was conducted by the youth. This included daily morning watch and evening prayer groups. The closing session on Sunday afternoon included a dedication service and Holy Communion.

Definite Conclusions

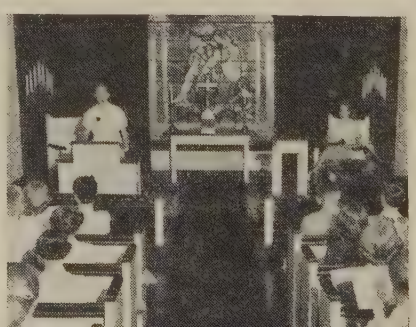
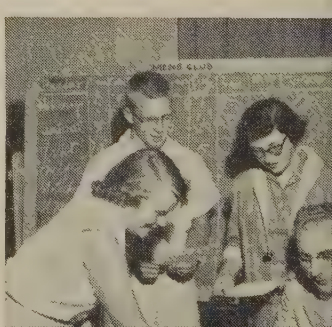
Certain clearly-defined conclusions came out of the Sacramento Mission. First, it was a good seed-bed for the training and motivation of the local church Christian Witness Missions held in November across the Conference. Second, it is a project that the Conference may well sponsor each year with great benefit to the local area in which it is held. But more important is the significance it holds for young persons. Such a Mission clarifies life goals, indicates new skills, and develops a sense of Christian vocation—in many cases, for the first time.

Out of the Mission, and the careful planning following it, has come a monthly membership service in which young people will become actual members, not mere attenders, of the MYF.

It was an inspiration to our church to have this sort of program centered in First Church, Sacramento. Many adults expressed admiration for the young people doing such work. They felt they should be helping with such visitation to people their own age. Two of the young people reported in the morning worship service. It was evident that the congregation felt that once again the church was at its central task in an unique and effective way.

Large results have come since the Mission. The MYF is planning to "follow-through" on surveying more blocks within a mile of the church. At least three times since the Mission the group has had a special visitation night. The prospect list is growing. Scores of calls have been, and are being made by telephone. The young people not only have found out that they can do a good job in visitation evangelism, but also that it is one of the most rewarding things they can do.

Left, young people are trained in youth evangelism. Second from left, teams engage in two-by-two visitation. Second from right, witnessing in Sunday school sessions and morning worship. Right, commitments are reported and followed up.

Youth Witness for Christ in Baltimore Mission

OVER 1,000 new members won for the Methodist Youth Fellowship and 214 commitments to full-time Christian service were the highlights of the Baltimore Youth Christian Witness Mission, October 8 to 15, 1954. A three-day period of visitation, followed by a week of special evangelistic services for youth, proved itself as a useful pattern for youth evangelism.

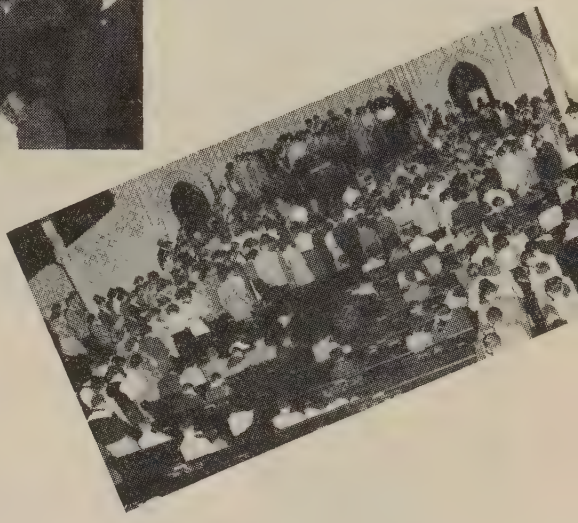
Participating churches reported that they trained 946 young people to visit in behalf of Christ, the Church, and The Methodist Youth Fellowship. They talked with 2,404 young people, of whom 290 were led to make first commitments to Christ, 250 were enrolled in special classes of instruction for church membership, and 1,018 were won as new members for the Youth Fellowships.

Dr. Walter K. Kerr, of Tyler, Texas, was the speaker for the preaching services. Young people overflowed Mount Vernon Place Methodist Church, reaching a peak attendance on Thursday night of 1,850. Friday brought real competition as "Hurricane Hazel" hit Baltimore the latter part of the afternoon, forcing cancellation of what would normally have been the greatest service of the week. Postponed until Saturday, the service still drew well over 1,000 young people.

Recognition was given to 214 youth who made commitments to full-time Christian service. Hundreds recommitted themselves to Christ and His Church.

The Board of Evangelism and the Board of Education of the Baltimore and Washington Conferences worked hand in hand to tell their youth that "Christ Points the Way." The two Conferences extended the program to Washington, D. C., November 5 to 12, and will go to the Hagerstown District, April 8 to 15.

Follow-up and continuation were immediately started as the active phase of the Baltimore Mission was concluded. District "Victory Rallies" two weeks later were attended by more than 1,800 young people who came to hear the witness and testimony of many who won other young people. Efforts are under way to see that the visitation part of the program is carried out in every church of the two Conferences during the year.



Photographs, top to bottom:

A section of the capacity congregation at one of the preaching services at Mount Vernon Place Methodist Church, Baltimore.

Water K. Kerr leads prayer with representatives of the local MYF at the altar.

Those making commitments crowd around the altar.

Leaders in the Mission, left to right: Arnem Roberts, Walter K. Kerr, Allen Gilmore, and J. Edward Moyer.

Part of the crowd outside the Mount Vernon Place Methodist Church.

Dr. J. Manning Potts, left, presents certificate to Mr. Lewis E. Moore, Nashville Postmaster.

Postmen Honored at Special Service!

THE UPPER ROOM honored Nashville Post Office employees at a special pre-Christmas service held in the Upper Room Chapel Tuesday, November 9. The service was attended by approximately 150 letter carriers, their families, and guests.

Dr. J. Manning Potts, editor of THE UPPER ROOM, presented a certificate of appreciation to Mr. Lewis E. Moore, Nashville postmaster. In presenting the award for service and continued devotion to duty, Dr. Potts declared, "THE UPPER ROOM is one of the heaviest users of the mails in the city. Its officials send out approximately 70,000 copies daily of that publication and additional devotional books and other literature. More than 160,000,000 copies of THE UPPER ROOM have been sent through the mails since the first issue of 100,000 in April 1935, through the present mailings of approximately two and three quarter million every month."

Mr. Moore accepted the presentation in behalf of the employees of the Nashville Post Office. A quartet, composed of letter carriers, provided special music for the service.

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J. MANNING POTTS, *Editor*

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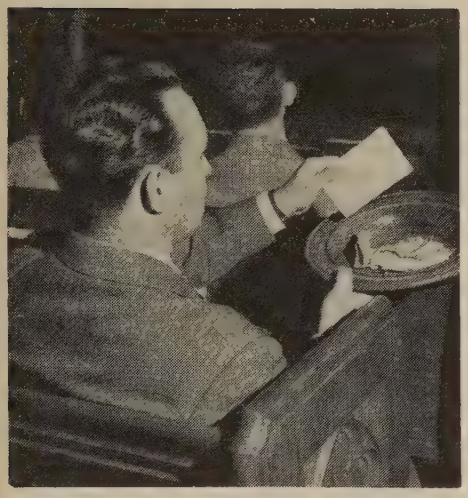
The Tithers Anonymous Group



by Frank Little
Pastor
Indianapolis, Indiana

I WAS PREPARING my sermon on "Stewardship of Possessions" when an idea struck me with unusual force. Why not organize a group in the church similar to "Alcoholics Anonymous" and call it "Tithers Anonymous"? Of course, T. A. would be different from A.A., but the plan would be similar.

Effective Principles

No one would deny that the A.A. group has performed a great service in rehabilitating alcoholics. The power of the A.A. lies in its dependence upon a "Higher Power," its sense of humility, its fellowship, its spirit of helpfulness, and its anonymity. Wouldn't these same principles apply to a "Tithers Anonymous" group?

In 1950 I launced my first T.A. group in North Church, Vincennes, Indiana. Let no minister think that he can solve all his financial ills just by organizing such a group. It is not that simple. However, by careful planning and systematic training any church can experience a rebirth of spiritual power by the formation of a T.A. group.

In the Edwin Ray Methodist Church, which I now serve, I called upon the tithers of the church to attend a pot-luck dinner for the purpose of organization. There was a wonderful spirit at that first meeting, though we were only 12 in number. After the dinner I spoke briefly on the objectives of T.A. There were certain basic principles that needed to be understood.

Some Dangers

1. *T.A. should be careful of Pharisaism.* Its members were not to consider themselves better than their fellow-Christians because they were tithers. They should remember that they, too, were once non-tithers. They should always remain humble, as the publican in Jesus' parable, and cry out, "O God, be merciful unto *me*, a sinner."

2. *T.A. should not suggest that God grants special rewards to its members just because they tithe.* T.A. should never believe that members can make "deals" with God. There are no "bargain counters" in God's storehouse. Members should never be taught to tithe simply because they can expect God to bless them. The blessing that comes from tithing should not be an end in itself, but a by-product of a deep commitment of the member to God and His Kingdom.

3. *T.A. should not be considered as a panacea for the financial ills of the church.* It should never be organized for the purpose of paying off old church debts, or as a cure-all by the Finance Committee to raise the budget. The primary and basic reason for T.A. is not money, but commitment to God. To put it in Jesus' immortal words, "Seek ye first the Kingdom, and all these things will be added unto you." The fundamental motive of T.A., therefore, should be to secure the tither, not the tithe; the giver, not the gift; the man, not the money.

Principal Speaker

Our program consists of a meeting once every two months at which a layman or woman is the principal speaker. No minister is ever asked to give the main talk. Only laymen are used. They are more effective, and the practice keeps the movement closer to the laity. Instead of asking every member of T.A. to invite somebody else (this method seldom brings results) the minister or financial secretary gives the members a name of a church member who is considered a good prospect for the organization.

This is where we differ from the A.A. group. We don't wait for people to come to us. We go to them in the spirit of Christ. The prospect is invited to the dinner meeting as guest with the hope that he will catch the spirit of the fellowship. There is no pressure to secure new commitments. After the layman gives his talk and testimony, we present each prospect with G. Ernest Thomas' book, *Spiritual Life Through Tithing,* and with a T.A. agreement card. If after reading the book, the prospect decides to join our fellowship, he signs the card and returns it to the pastor or secretary of the group.

Rapid Growth

Our group has grown from 12 to 26 in just three months! In the future we are planning to hold prayer meetings once a week in the new chapel at 6:30 in the morning. (This is one time that the organizations of the community have not invaded.) I firmly believe that such a praying group, together with constant training and education in the church school, will change the entire spiritual climate of any church. T. A. has tremendous possibilities for any church that desires to seek first the Kingdom of God. It is only then that all the other things will be added unto it.

A MORAL CANCER: Gambling

IT'S AN OLD ISSUE. Soldiers gambled at the foot of Jesus' Cross. While Christ died, men gambled—hard-hearted, indifferent, cruel men. Still today, with the world to be saved and the Saviour needing our help, some are indifferent, self-engrossed, hard-hearted—more interested in games of greed than in Christ.

To think clearly about gambling, we must first see clearly what it is. What is gambling? Why do people engage in it?

Do people gamble merely to take risks, to take chances? If that is the only attraction, risks and chances can be taken in more spectacular and, therefore, more thrilling ways—like balancing on the edge of a high building. Risk is not what gamblers seek. Indeed, they do all they can to reduce the risk. They study the horses to find a "sure" win, wrack their brains to find a "sure" system. No, gambling is more than just taking risks or chances.

Do people gamble, then, to win or gain money? That is part of it. Take away the possibility of winning and how many would still gamble? Only the hope of gain keeps gambling alive.

How, then, does gambling differ from regular business? Loosely, we say farmers and businessmen gamble. We mean that they take chances. They invest in crops or companies, and weather and market conditions are uncertain. They may make or lose money. Is this gambling? No. They give value in return. If they speculate for easy gain at others' expense, then it is gambling. But, as a rule, they do not. They work hard, lend capital, give value. That's not gambling. The gambler who takes money from another in games of chance gives no real value in return—he doesn't *work* for what he takes.

This is the essence of gambling. It is important to remember. Those who want more gambling legalized would have us think that gambling is like legitimate business when it is not. Business takes risks and chances, but these are not based on the desire to get something from others without working for it and without giving value.

Think of all types of gambling. Isn't this the common factor: a person risks losing something he owns in the hope that he may gain what someone else owns without working for it? Here is the heart of the matter. The psychology of gambling is this: the desire to *get something for nothing, without working for it.* Thus, gambling is chiefly motivated by *greed* and *covetousness.* The gambler wants what belongs to others and wants it so much he'll risk loss to himself to get it.

It is most significant that gambling is based on the same psychology as stealing—the desire to get away from others without earning it. This is significant because gambling so often leads to stealing and other crimes.

Weakens Character

See what gambling does to those who gamble. It weakens character. It does so by teaching the false, dangerous, un-American philosophy that it is all right to get things for nothing. See where that can lead—to all sorts of irresponsible, immoral living. To work honestly and hard for what we gain is the American way of life. That builds character.

Those who gamble violate their God-given stewardship to use their substance constructively, helpfully, in Christian ways. Money is time, and time is life. Therefore, money represents life. To gamble with it is to throw away life, to cheapen life that could be used in infinitely higher ways.

Nor can we ignore what gambling does to others. It always takes others to gamble. The gambler is thus always tempting others to gamble. He brings loss to others who often cannot afford it. For every dollar a gambler hopes to win, some other man must lose it. It does not come magically from nowhere. The money a gambler carelessly wins may impoverish and work hardship on another man's family. If, as Jesus taught, we love our neighbor as ourselves, we cannot take from him money that we do not rightly earn. "Love worketh no ill to his neighbor." Even if a gambler loses, he hurts others; for he encourages others to gamble and leads them on to the gambling habit and tragedy.

Lower Moral Tone

Look, for a moment, at what gambling does to a community. When gambling is permitted, professional gamblers, crooks, and racketeers flock in. Like vultures, they smell prey. As a result, the moral tone of the whole community is lowered.

This is evident in the ironic and tragic twist in those situations where some would permit churches and charitable organizations to gamble. You see the vicious strategy? Evil is to enter under the guise of charity.

Such action is short-sighted. As a way of raising money for churches and charities, gambling only teaches people to shirk responsibility for these causes. Instead of giving to support them, people will think these causes can be supported as a by-product of pleasure and gambling.

In the end, gambling will hurt those churches and charities which use it far more than it will help them. Raising money by gambling weakens the will of people to support causes by right and honorable means. Instead of giving money, they will want to gamble with it, hoping to win. Once a church or charity embarks on gambling to raise money, it grows harder and harder to raise money by straightforward giving.

In our Lord's crucifixion we see two ways of life in sharp contrast: the way of Christ and the way of gamblers. The two ways are opposites and do not mix. On the Cross are love, care for the world, self-giving. Below the Cross are greed, indifference, self-getting. Which do you choose to promote? By which standard do you choose to live?

by Donald Douds
Pastor
Hanover Presbyterian Church
Wilmington, Delaware

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Youth Respond to Prayer Cell Challenge

By Tom Murphy

70-E Student

Summer of 1954

"It's DYNAMITE!" That's the statement of dozens of youth who discovered adventure through prayer cells. Young people from the "Oil Capitol of the World" gathered at Camp Egan in Eastern Oklahoma for their summer institute, August 2 to 6. With the enthusiasm and vitality of youth they were eager to give life their best as well as to find the best in life.

The dean, Ray Baker, encouraged the presentation of prayer cells the very first night. The youth were told not to pray if they were "faint-hearted" for it would "scare them to death" what God would do. Key individuals had been selected as prayer-cell leaders and had been "briefed" on their task. At the close of the evening service the youth were divided into groups of five or six and sent with their leader out under the trees. Each was encouraged to pray specifically—for himself, his prayer cell members, and then for the speakers and teachers.

The camp began in a low spiritual ebb. Sunrise prayer meetings were started. Before the week was over, more than two dozen gathered in earnest prayer at dawn. Later, individual prayer cells dotted the woods—"pinpoints of spiritual power."

Spiritual Adventure

The spiritual complexion of the camp began to change. Fun and frivolity had their place, but these were brushed into the background at the lure of spiritual adventure. Youth were learning to change history through prayer.

The prayer cell leaders were called together after their cells had met a few times and difficulties were shared. Each sought to find the solution to the various problems which arise when youth learn to pray. Back into the workshop of intercession they went, each calling the names of others in specific prayer. Every member of a prayer cell prayed every day by name for at least five other youth present at the camp. Each felt that he was wanted, was needed, was useful in working with God.

David Thomas, youthful assistant at Sheridan Avenue Church in Tulsa, spark-plugged the prayer movement throughout the camp. Above and beyond the organized prayer cells, prayer meetings formed spontaneously throughout the boys' and girls' sections. The Holy Spirit began to move in response to the earnest supplications of youth. One inspirational speaker said that the "entire atmosphere of the camp changed over night." Youth awakened counselors in the middle of the night, desiring to make commitments to Christ. Rest hours became revivals. Scores were challenged to follow Him. Prayer became faith and works in action. It is no exaggeration to say that the air was vibrant with the presence of God.

Renewed Vision

The drama of prayer rolled its curtain back at the altar. Youth considered Christ and then crowned Him. With a vision renewed, youth volunteered to serve Christ, realizing there was a world to win. Certainly, the pioneer spirit of Oklahoma is not dead. The youth of this generation have become pioneers in prayer, conquering fields little explored.

With the challenge of lives marching under orders, youth bounded over the roads back to Tulsa. Within 72 hours over 52 known prayer cells had been formed in local churches.

Jerry Trickel, University Church, Tulsa, became inflamed and organized his entire MYF in prayer cells. Then he reached into the District. A goal was set by various youth leaders to have 1,000 youth in the Tulsa area active in prayer cells by January 1, 1955.

Think of it! One thousand youth praying for each other and for 10 others who need Christ! The world has trembled with less praying!

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The thousand years from the fifth to the fifteenth century are often referred to as the dark ages, but this book, made up of prayers from the writings of those centuries, shows clearly that the medieval church was not devoid of spiritual power. It will be appreciated by those who in their own devotions seek to go "further and deeper" in the life of prayer.

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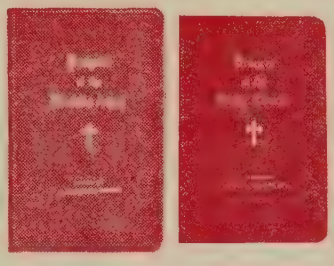

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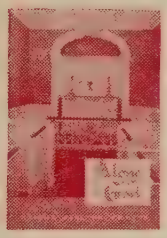

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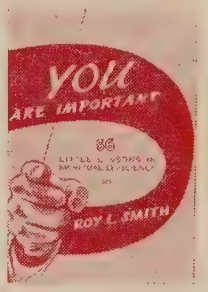

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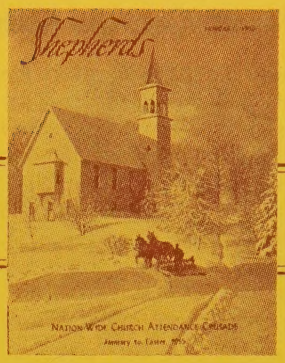
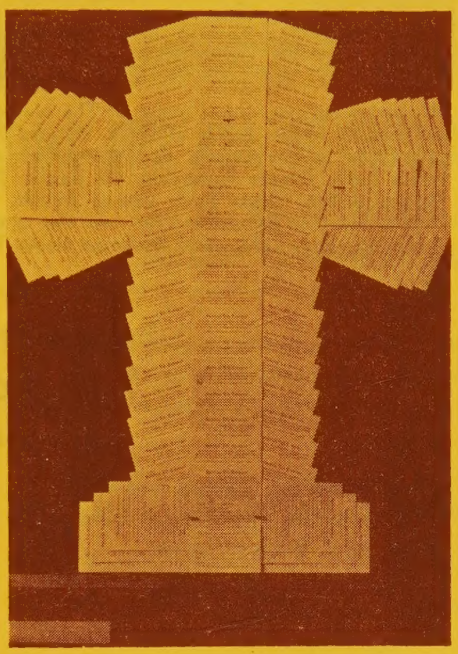


SUPPLEMENT TO SHEPHERDS

February, 1955

Michigan Church Holds Unique Service

A Covenant Card Cross was used as a worship center for the Service of Dedication at the conclusion of the Spiritual Life Mission in the First Methodist Church of Hancock, Michigan, on October 17, 1954. Many of the Covenant Cards handed in during the Mission were arranged on a piece of black poster board to form a Covenant Card Cross; the rest of the covenant cards were spread across the communion table in front of the cross.

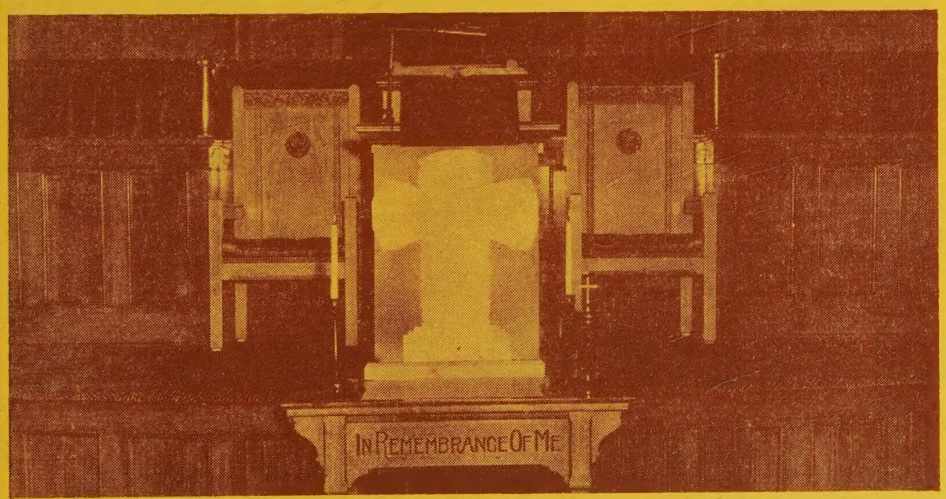


Guest Leader

Following the sermon, entitled "Our Lives We Dedicate," the ushers brought forward the Spiritual Life Covenant Cards signed during the dedication service. The pastor, Harold W. Diehl, placed them with the other cards on the table and made a prayer of dedication for the commitments and the lives represented.

Guest leader for the Spiritual Life Mission in the Hancock Church was Edwin C. Calhoun, of San Antonio, Texas, an associate secretary of the Methodist Commission on Chaplains. He deserves much credit for the success of the Mission in this area.

Those pledging themselves to follow the Holy Habits, listed on the cards, knelt in consecration before the cross, knowing that, although all signatures were concealed, their names were on the cross.



Three Membership Classes

Since June 1, the end of the Conference year, three membership classes have united with First Church, Seattle, Cyrus E. Albertson, pastor: in June, 26; in August, 48; in October, 57; for a total of 131 new members since Conference. During the Conference year, 1953-54, 429 new members united with First Church.

Bishop Smith Praises New Chart

Writing about the new Spiritual Life Chart, "Spiritual Life for Methodist Christians," Bishop W. Angie Smith, Oklahoma-New Mexico Area, says:

"I have not seen any chart I consider to be more valuable. . . . I trust it is used all over the Church because the results will justify all the effort and expense required in the producing of this great work."

Pastors and churches throughout the country are ordering the chart in large numbers through their District Secretaries of Evangelism.

800 Calls in Albany

The Commission on Membership and Evangelism of Albany Church made 800 calls in visiting members and prospective members during the Conference year, reports James A. Walker, pastor. Albany had 39 additions to the church during the Conference year.

Series Now Ready

The 1955 series of "Living with Peace of Mind" is now ready and will be sent free of charge to ministers and other religious leaders upon request to Kirby Page, P. O. Box 247, La Habra, California.

This series is for use in local church papers and on the church page of local newspapers as a devotional column. Those interested should write directly to Dr. Page.

North Georgia Mission

North Georgia Conference, in four Christian Witness Week-End Missions held simultaneously December 3 to 5 in Atlanta East District, Decatur-Oxford District, Gainesville District, and Dalton District, achieved the following outstanding results by working intensively in clinical churches, reports Bill Cole, Conference Director of Youth Work.

Missions were held in a total of 51 local churches.

440 young people and adult workers with youth served on visitation teams.

1,227 persons were visited.

171 young people were led to make their first commitment to Christ and the Church.

460 new members were added to the Methodist Youth Fellowship.

666 persons made decisions (first commitments, rededications, decisions to join the MYF, decisions to transfer membership).

Previously, Missions were held in Rome, Georgia, and in the LaGrange District. The total Conference figures to date . . . including Rome, LaGrange, Atlanta, Decatur, Winder, and Dalton Missions . . . are exciting.

Missions have been held in 87 local churches.

780 young people and adult workers with youth have served on visitation teams.

1,997 persons have been visited.

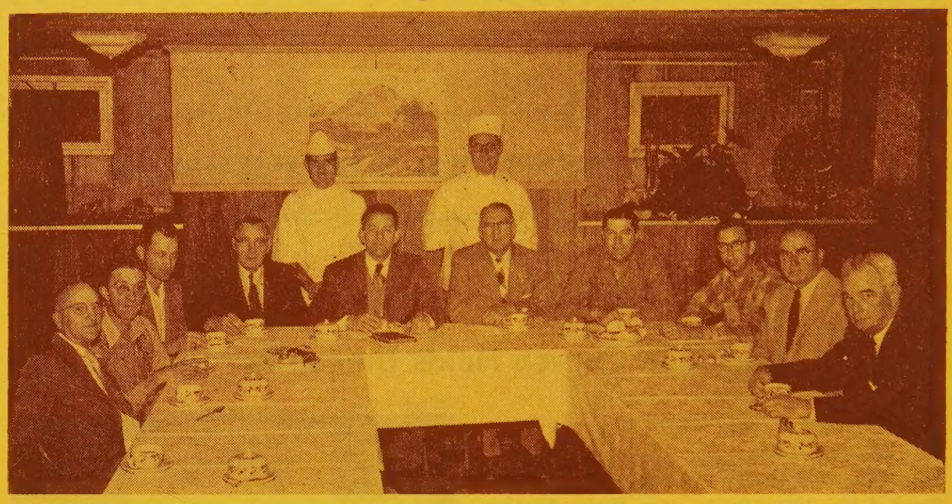
284 persons have been led to make their first commitment to Christ and the Church.

748 new members have been added to the Methodist Youth Fellowship.

1,074 persons have made decisions of some kind.

Thirty-one Methodist churches of Greater Louisville participated in a simultaneous revival November 7 to 21. Putting up a sign at Parkview church are (left to right) A. G. Stone, chairman of the revival, and Marcum B. May and A. H. Gregory, District Secretaries of Evangelism.

Morning Prayer Group



Wednesday morning prayer group, of The Methodist Church, Austin, Minnesota, William J. Campbell, minister, meets weekly at 10:00. Pictured left to right (seated), are Alvin Gerhart, chairman, Commission on Membership and Evangelism; Anton Saman, member of the Fishermen's Club; Robert Kuhn; Gunner Youngdahl; the pastor; Rodney Dunnette, chairman of the Official Board; Thomas Griffin; Roger Rust; George Ewaldt; Paul Robertson, member of the Commission on Membership and Evangelism. The two men standing are Sydney and George Pappas, proprietors of the Normandy Cafe, where the group meets. The cafe provides free coffee and rolls for all.

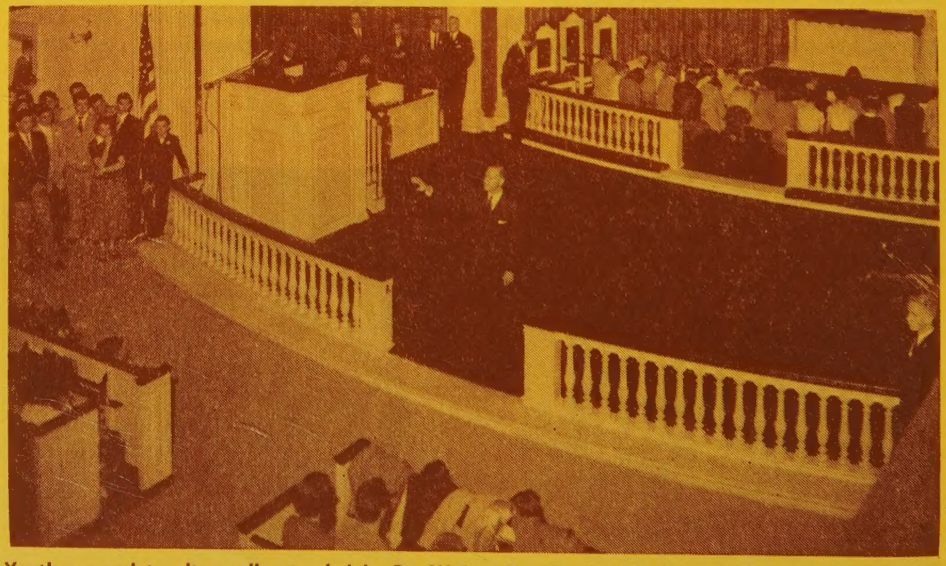
Evangelistic Schedule

Eugene C. Chastain

Clearwater, Florida

Jacksonville, Florida	February 15-27
Jacksonville, Florida	March 3-13
Marmet, West Virginia	March 15-27
Nicholasville, Kentucky	March 30-April 10
Marion, Kentucky	April 13-24

Christian Witness Mission in Washington



Youth respond to altar call extended by Dr. Walter Kerr in the Washington (D. C.) Phase of the Christian Witness Mission held by the Baltimore and Washington Annual Conferences. For results of this Phase, held four weeks after the Baltimore meeting, at which Dr. Kerr also spoke, see page 2 of the "Good News Flashes from the Field."

Pastors and People have been asking for it! Every Methodist Church should have it!

New Chart

SPIRITUAL LIFE FOR METHODIST CHRISTIANS

by G. Ernest Thomas

Director of Spiritual Life

Graphically provides your people with information on The Methodist Faith, The Methodist Heritage, The Methodist Church at Work, The Duties of a Methodist Christian.

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—Bishop Glenn Randall Phillips
Denver Area

"I am more thrilled with the material in this chart than anything that has been developed up to now. To me it seemed to be the answer to the missing link in our program of evangelism. . . . As I have gone through it a couple of times, it appears to be the type of thing that will help people to raise questions that need to be answered for the thinking and help of all Methodist people."

—R. F. Goff, minister,
The Methodist Church,
Worland, Wyoming; chairman,
Western Jurisdictional Board
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